

Śrī Śrī Rādhā-Śyāmasundara Song Book part 1



Table of Contents

Preface

Śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

This book was compiled to restore the songs of the Gauḍīya Vaiṣṇava sampradāya to appear in the same format as Śrīla Prabhupāda's writings. The first part of the book is designed as a quick refrence guide with just the lyrics of each song. The second part of the book is an advanced view. Where each verse should have Sanksrit or Bengali, trasliteration, synonym, translation & purport by Śrīla Prabhupāda. Also, is listed where applicable, the origin of the verse.

Dedicated to Śrī Śrī Rādhā-Śyāmasundara, Śrī Śrī Gaura-Nityānandasundara, Śrī Śrī Mahā-Lakṣmī-Viṣṇu & Śrīla Prabhupāda.

Śrī Śrī Rādhā-Śyāmasundara's dāsa

Dāmodara Svarūpa

January 31th, 2019

ṣaṭ-tilā Ekādaśī

Śrī Śrī Rādhā-Śyāmasundara Temple

Bloomington, Illinois USA

Invocation mantras for kirtan & ceremonies

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktisiddhānta-sarasvatīti nāmine

śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhave namaḥ

mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhaktida-
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te

namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe

namo gaura-kiśorāya sākṣād-vairāgya-mūrtaye
vipralambha-rasāmbhodhe pādāmbujāya te namaḥ

namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te

gaurāvirbhāva-bhūmes tvaṁ nirdeṣṭā saj-jana-priyaḥ
vaiṣṇava-sārvabhaumaḥ śrī-jagannāthāya te namaḥ

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvenebhyo vaiṣṇavebhyo namo namaḥ

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ namāmi bhakta-śaktikam

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

jayatāṁ suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ
śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭālībhiḥ sevyamānau smarāmi

śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

(jaya) *śrī-kṛṣṇa-caitanya prabhu-nityānanda*
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

namas te narasiṁhāya

namas te nara-siṁhāya
prahlādāhlāda-dāyine
hiraṇyakaśipor vakṣaḥ-
śilā-ṭaṅka-nakhālaye

ito nṛsiṁhaḥ parato nṛsiṁho
yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho
nṛsiṁham ādiṁ śaraṇaṁ prapadye

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadiśa hare

kiba jaya jaya gorācāṅder āra-tik

(kiba) jaya jaya gorācānder āratiko śobhā

jāhnavī-taṭa-vane jaga-mana-lobhā

dakhiṇe nitāicānd, bāme gadādhara

nikaṭe advaita, śrīnivāsa chatra-dhara

bosiyāche gorācānd ratna-siḿhāsane

ārati koren brahmā-ādi deva-gaṇe

narahari-ādi kori' cāmara dhulāya

sañjaya-mukunda-bāsu-ghoṣ-ādi gāya

śa*ńkha bāje ghaṇṭā bāje bāje karatāla*

madhura mṛdańga bāje parama rasāla

(Refrain)
(śankha bāje ghaṇṭā bāje madhur madhur madhur bāje)

(gourāńger āroti kāle madhur madhur madhur bāje)

(gourāńger āroti kāle madhur madhur madhur bāje)

(madhura mṛdańga bāje madhur madhur madhur bāje)

bahu-koṭi candra jini' vadana ujjvala

gala-deśe bana-mālā kore jhalamala

śiva-śuka-nārada preme gada-gada

bhakativinoda dekhe gorāra sampada

Tulasī kīrtana

vṛndāyai tulasī-devyai priyāyai keśavasya ca
viṣṇu-bhakti-prade devī satya vatyai namo namaḥ

namo namaḥ tulasī kṛṣṇa-preyasi namo namaḥ
rādhā-kṛṣṇa-sevā pābo ei abilāṣī

ye tomāra śaraṇa loy, tara vāñchā pūrṇa hoy
kṛpā kori' koro tāre vṛndāvana-vāsi

mora ei abhilāṣa, vilāsa kuñje dio vāsa
nayana heribo sadā yugala-rūpa-rāśi

ei nivedana dhara, sakhīra anugata koro
sevā-adhikāra diye koro nīja dāsī

dīna kṛṣṇa-dāse koy, ei yena mora hoy
śrī-rādhā-govinda-preme sadā yena bhāsi

yāni kāni ca pāpāni brahma-hatyādikāni ca
tāni tāni praṇaśyanti pradakṣiṇaḥ pade pade

saṁsāra-dāvānala-līḍha-loka

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam

mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-mādyan-manaso rasena
romāñca -kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato ‹pi
vande guroḥ śrī-caraṇāravindam

catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptiṁ bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam

śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam

nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam

*sākṣ*ād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁs tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam

śrīmad-guror *aṣṭakam etad uccair*

brāhme muhūrte paṭhati prayatnāt

yas tena vṛndāvana-nātha sākṣāt

sevaiva labhyā januṣo'nta eva

jaya rādhā-mādhava

*(jaya) r*ādhā-mādhava kuñja-vihārī

gopī-jana-vallabha giri-vara-dhārī

Yaśodā-nandana vraja-jana-rañjana
Yamunā-tīra-vana-cārī

Invocation mantras for *kathā*

oṁ namo bhagavate vāsudevāya
oṁ namo bhagavate vāsudevāya
oṁ namo bhagavate vāsudevāya

nārāyaṇaṁ namaskṛtya
naraṁ caiva narottamam
devīṁ sarasvatīṁ vyāsaṁ
tato jayam udīrayet

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

kṛṣṇāya vāsudevāya

devakī-nandanāya ca

nanda-gopa-kumārāya

govindāya namo namaḥ

oṁ ajñāna-timirāndhasya

jñānāñjana-śalākayā

cakṣur unmīlitaṁ yena

tasmai śrī-gurave namaḥ

śrī-caitanya-mano-'bhīṣṭaṁ

sthāpitaṁ yena bhū-tale

svayaṁ rūpaḥ kadā mahyaṁ

dadāti sva-padāntikam

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

he kṛṣṇa karuṇā-sindho

dīna-bandho jagat-pate

gopeśa gopikā-kānta

rādhā-kānta namo 'stu te

tapta-kāñcana-gaurāṅgi

rādhe vṛndāvaneśvari

vṛṣabhānu-sute devi

praṇamāmi hari-priye

vāñchā-kalpa-tarubhyaś ca

kṛpā-sindhubhya eva ca

patitānāṁ pāvanebhyo

vaiṣṇavebhyo namo namaḥ

śrī-kṛṣṇa-caitanya prabhu-nityānanda

śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma rāma rāma hare hare

Detailed Advance view

This section gives the source of the mantra, the sanskrit or bengali for the mantra, synonyms, translation & purport by Śrīla Prabhuṛ pāda. (last updated 2/1/2019.

Advance view for Kirtan &

ceremonies

श्री गुरु प्रणाम

ॐ अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः

Śrī *Guru Praṇāma*
oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

Translation

I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.

श्री रूप प्रणाम

श्रीचैतन्यमनोऽभीष्टं स्थापितं येन भूतले
स्वयं रूपः कदा मह्यं ददाति स्वपदान्तिकम्

Śrī Rūpa Praṇāma

śrī-caitanya-mano-›bhīṣ*ṭaṁ sthāpitaṁ yena bhū-tale*
svayaṁ rūpaḥ kadā mahya*ṁ dadāti sva-padāntikam*

Translation

When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

मङ्गलाचरण

वन्देऽहं श्रीगुरोः श्रीयुतपदकमलं श्रीगुरुन्वैष्णवांश्च
श्रीरूपं साग्रजातं सहगणरघुनाथान्वितं तं स जीवम्
साद्वैतं सावधूतं परिजनसहितं कृष्णचैतन्यदेवं

श्रीराधाकृष्णपादान्सहगणललिता श्रीविशाखान्वितांश्च

Maṅgalācaraṇa

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

Translation

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Advaita Acārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the gopīs, headed by Lalitā and Viśākhā.

Purport

Śrīla Prabhupāda (Jan. 8, 1969 Los Angeles): *Vande 'ham* means "I am offering my respectful obeisances." *Vande.* V-a-n-d-e. *Vande* means "offering my respectful obeisances." *Aham. Aham* means "I." *Vande 'ham śrī-gurūn:* all the *gurus,* or spiritual masters. The offering of respect direct to the spiritual master means offering respects to all the previous *ācāryas. Gurūn* means plural number. All the *ācāryas. T*hey are not different from one another. Because they are coming in the disciplic succession from the original spiritual master and they have no different views, therefore, although they are many, they are one.

Vande 'ham śrī-gurūn śrī-yuta-pada-kamalam. Śrī-yuta means "with all glories, with all opulence." *Pada-kamala:* "lotus feet." Offering of respect to the superior begins from the feet, and blessing begins from the head. That is the system. The disciple offers his respect by touching the lotus feet of the spiritual master, and the spiritual master blesses the disciple by touching his head. Therefore it is said, "I offer my respectful obeisances unto the lotus feet of all the *ācāryas." Śrī-yuga-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś*

ca. Gurūn means spiritual master, and *vaiṣṇavāṁś ca* means all their followers, devotees of Lord.

Spiritual master means they must have many followers. They are all Vaiṣṇavas. They are called *prabhus,* and the spiritual master is called *prabhupāda,* because on his lotus feet there are many *prabhus. Pada* means lotus foot. So all these Vaiṣṇavas, they are all *prabhus.* So they are also offered respectful... Not that the spiritual master alone, but along with his associates. And these associates are all Vaiṣṇavas, his disciples. They are also devotees of the Lord; therefore they should also be offered respectful obeisances. This is the process.

Then *śrī-rūpam.* The spiritual master is descending from the six Gosvāmīs. Out of the six Gosvāmīs, Śrī Rūpa Gosvāmī and his elder brother Sanātana Gosvāmī are heading the list. *Śrī-rūpaṁ sāgrajātam. Agrajātam* means his elder brother..., eldest brother. *Śrī-rupaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitam.* They are also associated with other Gosvāmīs, two Raghunātha, *raghunāthān,* plural number. There were Raghunātha dāsa Gosvāmī and Raghunātha Bhaṭṭa Gosvāmī. Then Śrī Jīva Gosvāmī.

So all they are offered respected obeisances one after another. And after finishing respectful obeisances to the spiritual master and the Gosvāmīs, then we approach Lord Caitanya. Lord Caitanya is also approached with His associates. [break] *Sāvadhūtam, sādvaitam. Sa* means "with." Advaita, Advaita Gosāi. And *avadhūta* means Nityānanda. So with Advaita and with Nityānanda, the offering goes to the Lord, Śrī Caitanya Mahāprabhu.

So after finishing all these obeisances one after another, according to the system, then *śrī-rādhā-kṛṣṇa-pādān,* then we approach Rādhā and Kṛṣṇa. Rādhā-Kṛṣṇa is also associate. Kṛṣṇa is associated with Rādhārāṇī, and He is associated with Her immediate companions like Lalitā, Viśākhā and others.

So this is the process of offering respectful obeisances to the Deity.

We cannot approach Rādhā-Kṛṣṇa directly. We have to approach through the spiritual master, through the Gosvāmīs, through the associates of Lord Caitanya. Then we approach Rādhā, then Kṛṣṇa. If one approaches Kṛṣṇa through this channel of disciplic succession, his efforts becomes successful. Otherwise, if he wants to approach Kṛṣṇa directly, it will be futile endeavor. [end]

CC Antya 2.1

বন্দেঽহং শ্রীগুরোঃ শ্রীযুতপদকমলং শ্রীগুরূন্বৈষ্ণবাংশ্চ

শ্রীরূপং সাগ্রজাতং সহগণরঘুনাথান্বিতং তং স জীবম্।

সাদ্বৈতং সাবধূতং পরিজনসহিতং কৃষ্ণচৈতন্যদেবং

শ্রীরাধাকৃষ্ণপাদান্সহগণললিতাশ্রীবিশাখান্বিতাংশ্চ ॥ ১ ॥

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-
gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

Synonyms

vande — offer my respectful obeisances; *aham* — I; *śrī-guroḥ* — of my initiating spiritual master or instructing spiritual master; *śrī-yuta-pada-kamalam* — unto the opulent lotus feet; *śrī-gurūn* — unto the spiritual masters in the *paramparā*system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; *vaiṣṇavān* — unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very start of the creation; *ca* — and; *śrī-rūpam* — unto Śrīla Rūpa Gosvāmī; *sa-agra-jātam* — with his elder brother, Śrī Sanātana Gosvāmī; *saha-gaṇa-raghunātha-anvitam* — with Raghunātha dāsa Gosvāmī and his associates; *tam* — unto him; *sa-jīvam* — with Jīva

Gosvāmī; *sa-advaitam* — with Advaita Ācārya; *sa-avadhūtam* — with Nityānanda Prabhu; *parijana-sahitam* — and with Śrīvāsa Ṭhākura and all the other devotees; *kṛṣṇa-caitanya-devam* — unto Lord Śrī Caitanya Mahāprabhu; *śrī-rādhā-kṛṣṇa-pādān* — unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; *saha-gaṇa* — with associates; *lalitā-śrī-viśākhā-anvitān* — accompanied by Lalitā and Śrī Viśākhā; *ca* — also.

Translation

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

CC Antya 3.1

বন্দেঽহং শ্রীগুরোঃ শ্রীযুতপদকমলং শ্রীগুরূন্বৈষ্ণবাংশ্চ
শ্রীরূপং সাগ্রজাতং সহগণরঘুনাথান্বিতং তং স জীবম্।
সাদ্বৈতং সাবধূতং পরিজনসহিতং কৃষ্ণচৈতন্যদেবং
শ্রীরাধাকৃষ্ণপাদান্সহগণললিতাশ্রীবিশাখান্বিতাংশ্চ ॥ ১ ॥

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-
gurūn vaiṣṇavāṁś ca

śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

Synonyms

vande — offer my respectful obeisances; *aham* — I; *śrī-guroḥ* — of my spiritual master; *śrī-yuta-pada-kamalam* — unto the opulent lotus feet; *śrī-gurūn* — unto the spiritual masters in the *paramparā* system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; *vaiṣṇavān* — unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very point of creation; *ca* — and; *śrī-rūpam* — unto Śrīla Rūpa Gosvāmī; *sa-agra-jātam* — with his elder brother, Śrī Sanātana Gosvāmī; *sa-ha-gaṇa* — with associates; *raghunātha-anvitam* — with Raghunātha dāsa Gosvāmī; *tam* — unto him; *sa-jīvam* — with Jīva Gosvāmī; *sa-advaitam* — with Advaita Ācārya; *sa-avadhūtam* — with Nityānanda Prabhu; *parijana-sahitam* — and with Śrīvāsa Ṭhākura and all the other devotees; *kṛṣṇa-caitanya-devam* — unto Lord Śrī Caitanya Mahāprabhu; *śrī rādhā-kṛṣṇa-pādān* — unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; *saha-gaṇa* — with Their associates; *lalitā-śrī-viśākhā-anvitān* — accompanied by Lalitā and Śrī Viśākhā; *ca* — also.

Translation

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service, unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, as well as all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa and Śrīmatī

Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

श्रील प्रभुपाद प्रणति

नम ॐ विष्णुपादाय कृष्णप्रेष्ठाय भूतले
श्रीमते भक्तिवेदान्तस्वामिनिति नामिने

Śrīla Prabhupāda Praṇati

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

Synonyms

namah–obeisances; om–address; visnu-padaya–unto him who is at the feet of Lord Visnu; kṛṣṇa-presthaya–who is very dear to Lord Kṛṣṇa; bhu-tale–on the earth; Śrīmate–all beautiful; bhaktivedanɍ ta-svamin–A.C. Bhaktivedanta Swami; iti–thus; namine–who is named

Translation

I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

नमस्ते सारस्वते देवे गौरवाणीप्रचारिणे

निर्विशेषशून्यवादिपाश्चात्यदेशतारिणे

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

Synonyms

namah–obeisances; te–unto you; sarasvate deve-servant of Bhaktisiddhanta Sarasvati Gosvami; gaura-vani–the message of Lord Caitanya; pracarine–who are preaching; nirvisesa–impersonalism; sunyavadi–voidism; pascatya–Western; desa–countries; tarine–who are delivering

Translation

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

श्रील भक्तिसिद्धान्त सरस्वती प्रणति

नम ॐ विष्णुपादाय कृष्णप्रेष्ठाय भूतले
श्रीमते भक्तिसिद्धान्तसरस्वतीति नामिने

Śrīla Bhaktisiddhānta Sarasvatī Praṇati

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktisiddhānta-sarasvatīti nāmine

Translation

I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Sarasvatī, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

श्रीवार्षभानवीदेवीदयिताय कृपाब्धये
कृष्णसम्बन्धविज्ञानदायिने प्रभवे नमः

śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣna-sambandha-vijñāna-dāyine prabhave namaḥ

Translation

I offer my respectful obeisances to Śrī Vārṣabhānavī-devī-dayita dāsa [another name of Śrīla Bhaktisiddhānta Sarasvatī], who is favored by Śrīmatī Rādhārāṇī and who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.

माधुर्योज्ज्वलप्रेमाढ्यश्रीरूपानुगभक्तिद
श्रीगौरकरुणाशक्तिविग्रहाय नमोऽस्तु ते

mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhaktida
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te

Translation

I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya Mahāprabhu's mercy, who delivers devotional service enriched with conjugal love of Śrī Śrī Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī.

नमस्ते गौरवाणीश्रीमूर्तये दीनतारिणे
रूपानुगविरुद्धापसिद्धान्तध्वान्तहारिणे

namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe

Translation

I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Śrīla Rūpa Gosvāmī.

श्रील गौरकिशोर प्रणति

नमो गौरकिशोराय साक्षाद्वैराग्यमूर्तये
विप्रलम्भरसाम्भोदे पादाम्बुजाय ते नमः

Śrīla Gaurakiśora Praṇati

namo gaura-kiśorāya sākṣād-vairāgya-mūrtaye
vipralambha-rasāmbhode pādāmbujāya te namaḥ

Translation

I offer my respectful obeisances unto Śrīla Gaurakiśora dāsa

Bābājī Mahārāja [the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī], who is renunciation personified. He is always merged in a feeling of separation and intense love of Kṛṣṇa.

श्रील भक्तिविनोद प्रणति

नमो भक्तिविनोदाय सच्चिदानन्दनामिने
गौरशक्तिस्वरूपाय रूपानुगवराय ते

Śrīla Bhaktivinoda Praṇati

namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te

Translation

I offer my respectful obeisances unto Śrīla Saccidānanda Bhaktivinoda, who is the transcendental energy of Śrī Caitanya Mahāprabhu. He is a strict follower of the Gosvāmīs, headed by Śrīla Rūpa Gosvāmī.

श्रील जगन्नाथ प्रणति

गौराविर्भावभूमेस्त्वं निर्देष्टा सज्जनप्रियः
वैष्णवसार्वभौमः श्रीजगन्नाथाय ते नमः

Śrīla Jagannātha Praṇati

gaurāvirbhāva-bhūmes tvaṁ nirdeṣṭā saj-jana-priyaḥ
vaiṣṇava-sārvabhaumaḥ ṣrī-jagannāthāya te namaḥ

Translation

I offer my respectful obeisances to Śrīla Jagannātha dāsa Bābājī, who is respected by the entire Vaiṣṇava community and who confirmed the discovery of the place where Lord Caitanya appeared.

श्री वैष्णव प्रणाम

वाञ्छाकल्पतरुभ्यश्च कृपासिन्धुभ्य एव च
पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः

Śrī Vaiṣ*ṇava Praṇāma*

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca

patitānāṁ pāvanebhyo vai*ṣṇavebhyo namo namaḥ*

Translation

I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.

श्री गौराङ्ग प्रणाम

नमो महावदान्याय कृष्णप्रेमप्रदाय ते
कृष्णाय कृष्णचैतन्यनाम्ने गौरत्विषे नमः

Śrī Gaurāṅga *Praṇāma*

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

Translation

O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī **Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of** Śrīmatī **Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.**

श्री पञ्चतत्त्व प्रणाम

पञ्चतत्त्वात्मकं कृष्णं भक्तरूपस्वरूपकम्

भक्तावतारं भक्ताख्यं नमामि भक्तशक्तिकम्

Śrī pañcatattva praṇāma

CC Ādi 7.6

পঞ্চতত্ত্বাত্মকং কৃষ্ণং ভক্তরূপস্বরূপকম্ ।
ভক্তাবতারং ভক্তাখ্যং নমামি ভক্তশক্তিকম্ ॥ ৬ ॥

pañca-tattvātmakaṁ kṛṣṇaṁ
bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ
namāmi bhakta-śaktikam

SYNONYMS:

PAÑCA-tattva-ātmakam — comprehending the five transcendental subject matters; *kṛṣṇam* — unto Lord Kṛṣṇa; *bhakta-rūpa* —

in the form of a devotee; *svarūpakam* — in the expansion of a devotee; *bhakta-avatāram* — in the incarnation of a devotee; *bhakta-ākhyam* — known as a devotee; *namāmi* — I offer my obeisances; *bhakta-śaktikam* — the energy of the Supreme Personality of Godhead.

Translation:

Let me offer my obeisances unto Lord Śrī Kṛṣṇa, who has manifested Himself in five as a devotee, expansion of a devotee, incarnation of a devotee, pure devotee and devotional energy.

Purport:

Śrī Nityānanda Prabhu is the immediate expansion of Śrī Caitanya Mahāprabhu as His brother. He is the personified spiritual bliss of *sac-cid-ānanda-vigraha*. His body is transcendental and full of ecstasy in devotional service. Śrī Caitanya Mahāprabhu is therefore called *bhakta-rūpa* (the form of a devotee), and Śrī Nityānanda Prabhu is called *bhakta-svarūpa* (the expansion of a devotee). Śrī Advaita Prabhu, the incarnation of a devotee, is *viṣṇu-tattva* and belongs to the same category. There are also different types of *bhaktas,* or devotees, on the platforms of neutrality, servitude, friendship, parenthood and conjugal love. Devotees like Śrī Dāmodara, Śrī Gadādhara and Śrī Rāmānanda are different energies. This confirms the Vedic *sūtra parāsya śaktir vividhaiva śrūyate*. All these *bhakta* subjects taken together constitute Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself.

श्री कृष्ण प्रणाम

हे कृष्ण करुणासिन्धो दीनबन्धो जगत्पते
गोपेश गोपिकाकान्त राधाकान्त नमोऽस्तु ते

Śrī *Kṛṣṇa Praṇāma*

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

Translation

O my dear Kṛṣṇa, O ocean of mercy, O friend of the distressed and the source of creation, O master of the cowherd men and the lover of the gopīs, especially Rādhārāṇī, I offer my respectful obeisances unto You.

सम्बन्धाधिदेव प्रणाम

जयतां सुरतौ पङ्गोर्मम मन्दमतेर्गती
मत्सर्वस्वपदाम्भोजौ राधामदनमोहनौ

Sambandhādhideva Praṇāma

jayatāṁ, suratau, paṅgor, mama, manda, mater, gate

mat, sarvasva, padām, bhojau, rādhā, madana, mohanau

Translation

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

अभिधेयाधिदेव प्रणाम

दीव्यद्वृन्दारण्यकल्पद्रुमाधः

श्रीमद्रत्नागारसिंहासनस्थौ

श्रीमद्राधाश्रीलगोविन्ददेवौ

प्रेष्ठालीभिः सेव्यमानौ स्मरामि

Abhidheyādhideva Praṇāma

dīvyad, vṛnda, araṇya, kalpa, drumādhaḥ
śrīmad, ratna, agāra, siṁha, asana-sthau
śrī śrī, rādhā, śrīla, govinda, devau

preṣṭhā, devī, sevya, mānau, smarāmi

Translation

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my most humble obeisances unto Them.

प्रयोजनाधिदेव प्रणाम

श्रीमान्रासरसारम्भी वंशीवटतटस्थितः
कर्षन्वेणुस्वनैर्गोपीर्गोपीनाथः श्रियेऽस्तु नः

Prayojanādhideva Praṇāma

śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ

Translation

Śrī Śrī**la Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on the shore in Vaṁ**śī**va**ṭ**a and attracts the attention of the cowherd damsels with the sound of His celebrat-**

ed flute. May they all confer upon us their benediction.

श्री राधा प्रणाम

तप्तकाञ्चनगौराङ्गि राधे वृन्दावनेश्वरि
वृषभानुसुते देवी प्रणमामि हरिप्रिये

Śrī Rādhā Praṇāma

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devī praṇamāmi hari-priye

Translation

I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.

पञ्चतत्त्व महामन्त्र

(जय) श्रीकृष्णचैतन्य प्रभु नित्यानन्द

श्रीअद्वैत गदाधर श्रीवासादिगौरभक्तवृन्द

Pañca-tattva Mahā-mantra

(jaya) śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

Translation

Śrī Caitanya Mahāprabhu is always accompanied by Hisplenar y expansion Śrī Nityānanda Prabhu, His incarnation Śrī Advait a Prabhu, His internal potency ŚrīGadādhara Prabhu and His m arginal potency Śrīvāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead.

Purport

One should know that Śrī Caitanya Mahāprabhu is always accompanied by these other *tattvas.* Therefore our obeisances to Śrī Caitanya Mahāprabhu are complete when we say *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.* As preachers of the Kṛṣṇa consciousness movement, we first offer our obeisances to Śrī Caitanya Mahāprab hu by chanting this Pañca-tattva *mantra;* then we say Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are ten offenses in the chanting of the Hare Kṛṣṇa *mahā-mantra,* but these are not considered in the chanting of the Pañca-tattva *mantra,* namely, *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.* Śrī Caitanya Mahāprabhu is known

as *mahā-vadānyāvatāra,* the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the *mahā-mantra* (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), we must first take shelter of Śrī Caitanya Mahāprabhu, learn the Pañca-tattva *mahā-mantra,* and then chant the Hare Kṛṣṇa *mahā-mantra.* That will be very effective.

Taking advantage of Śrī Caitanya Mahāprabhu, many unscrupulous devotees manufacture a *mahā-mantra* of their own. Sometimes they sing *bhaja nitāi gaura rādhe śyāma hare kṛṣṇa hare rāma* or *śrī-kṛṣṇa-caitanya prabhu-nityānanda hare kṛṣṇa hare rāma śrī-rādhe govinda.* Actually, however, one should chant the names of the full Pañca-tattva (*śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*) and then the sixteen words Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. But these unscrupulous, less intelligent men confuse the entire process. Of course, since they are also devotees they can express their feelings in that way, but the method prescribed by Śrī Caitanya Mahāprabhu's pure devotees is to first chant the full Pañca-tattva *mantra*and then chant the *mahā-mantra* — Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

(Translation & Purport for the Pañca-tattva Mahā-mantra comes from CC Ādi 7.4 Purport)

हरे कृष्ण महामन्त्र

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे
हरे राम हरे राम राम राम हरे हरे

Hare Kṛṣṇa Mahā-mantra

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Translation

The word Harā is the form of addressing the energy of the Lord, and the words Kṛṣṇa and Rāma are forms of addressing the Lord Himself. Both Kṛṣṇa and Rāma mean "the supreme pleasure," and Harā is the supreme pleasure energy of the Lord, changed to Hare in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

Purport:

The transcendental vibration established by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the sublime method of reviving our Kṛṣṇa consciousness. As living spiritual souls we are all originally Kṛṣṇa conscious entities, but due to our association with matter from time immemorial, our consciousness is now polluted by the material atmosphere. The material atmosphere, in which we are now living, is called maya, or illusion. Maya means "that which is not." And what is this illusion? The illusion is that we are all trying

to be lords of material nature, while actually we are under the grip of her stringent laws. When a servant artificially tries to imitate the all-powerful master, this is called illusion. In this polluted concept of life, we are all trying to exploit the resources of material nature, but actually we are becoming more and more entangled in her complexities. Therefore, although we are engaged in a hard struggle to conquer nature, we are ever more dependent on her. This illusory struggle against material nature can be stopped at once by revival of our Kṛṣṇa consciousness.

Kṛṣṇa consciousness is not an artificial imposition on the mind; this consciousness is the original energy of the living entity. When we hear the transcendental vibration, this consciousness is revived. And this process is recommended for this age by authorities. By practical experience also, one can perceive that by chanting this maha-mantra, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum. And when one is factually on the plane of spiritual understanding—surpassing the stages of senses, mind, and intelligence—one is situated on the transcendental plane. This chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is directly enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness—namely sensual, mental, and intellectual. There is no need, therefore, to understand the language of the mantra, nor is there any need for mental speculation or any intellectual adjustment for chanting this maha-mantra. It springs automatically from the spiritual platform, and as such, anyone can take part in the chanting without anyprevious qualification, and dance in ecstasy.

We have seen this practically. Even a child can take part in the chanting, or even a dog can take part in it. Of course, for one who

is too entangled in material life, it takes a little more time to come to the standard point, but even such a materially engrossed man is raised to the spiritual platform very quickly. When the mantra is chanted by a pure devotee of the Lord in love, it has the greatest efficacy on the hearers, and as such, this chanting should be heard from the lips of a pure devotee of the Lord, so that immediate effects can be achieved. As far as possible, chanting from the lips of non-devotees should be avoided. Milk touched by the lips of a serpent has poisonous effects.

The word Hara is the form of addressing the energy of the Lord, and the words Kṛṣṇa and Rāma are forms of addressing the Lord Himself. Both Kṛṣṇa and Rāma mean "the supreme pleasure," and Hara is the supreme pleasure energy of the Lord, changed to Hare in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

The material energy, called maya, is also one of the multienergies of the Lord. And we, the living entities, are also the energy—marginal energy—of the Lord. The living entities are described as superior to material energy. When the superior energy is in contact with the inferior energy, an incompatible situation arises; but when the superior marginal energy is in contact with the superior energy, called Hara, the living entity is established in his happy, normal condition.

These three words, namely Hare, Kṛṣṇa, and Rāma, are the transcendental seeds of the maha-mantra. The chanting is a spiritual call for the Lord and His internal energy, Hara, to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother. Mother Hara helps the devotee achieve the grace of the supreme father, Hari, or Kṛṣṇa, and the Lord reveals Himself to the devotee who chants this mantra sincerely.

No other means of spiritual realization, therefore, is as effective in this age as chanting the maha-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrīla Prabhupāda July 10, 1971 Los Angeles, CA, USA:

"So this mahā-mantra, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Har e Hare, is being chanted by Brahmā with his four mouths. Brahmā-jape catur-mukhe. Brahmā means Lord Brahmā, and jape means he is chanting, catur-mukhe, with his four heads. Within this universe, only Brahmā has got four heads. And Lord Śiva sometimes exhibits five heads. So it is explained here that Lord Brahmā is also chanting this Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Har e Rāma Hare Rāma Rāma Rāma Hare Hare, with his four mouths. Still he is chanting. He does not think that he is satiated. This transcendental name is so sweet that either you chant with your one mouth and one tongue or with one thousand mouths or one thousand tongues, still, you will never feel tired. That is the purport of this song. Śrīla Rūpa Gosvāmī, he lamented that "This Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare, these names are so sweet that how I can relish the transcendental sweetness with one tongue and one mouth? If God would have given me millions of tongues and millions of mouths, then I would have relished a little of it." So he lamented. Here also it is said that Nārada Muni, he has got always with him a tampura, and he is traveling all over the universe constantly. He cannot stay in any place more than a few seconds, and he has no companion. But his only companion is that tampura and chanting Hare Kṛṣṇa. There-

fore it is said here, nārada-yabe, vīṇā-yantre, kṛṣṇa kṛṣṇa hare hare."

CC Ādi 7.76

হরের্নাম হরের্নাম হরের্নামৈব কেবলম্ ।

কলৌ নাস্ত্যেব নাস্ত্যেব নাস্ত্যেব গতিরন্যথা ॥ ৭৬ ॥

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

Synonyms

hareḥ nāma — the holy name of the Lord; *hareḥ nāma* — the holy name of the Lord; *hareḥ nāma* — the holy name of the Lord; *eva* — certainly; *kevalam* — only; *kalau* — in this Age of Kali; *na asti* — there is none; *eva* — certainly; *na asti* — there is none; *eva* — certainly; *na asti* — there is none; *eva* — certainly; *gatiḥ* — progress; *anyathā* — otherwise.

Translation

"'For spiritual progress in this Age of Kali, there is no alternative, there is no alternative, there is no alternative to the holy name, the holy name, the holy name of the Lord.'

Purport

For progress in spiritual life, the *śāstras* recommend meditation in Satya-yuga, sacrifice for the satisfaction of Lord Viṣṇu in Tretā-

yuga and gorgeous worship of the Lord in the temple in Dvāpara-yuga, but in the Age of Kali one can achieve spiritual progress only by chanting the holy name of the Lord. This is confirmed in various scriptures. In *Śrīmad-Bhāgavatam* there are many references to this fact. In the Twelfth Canto (3.51) it is said:

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet

In the Age of Kali there are many faults, for people are subjected to many miserable conditions, yet in this age there is one great benediction — simply by chanting the Hare Kṛṣṇa *mantra* one can be freed from all material contamination and thus be elevated to the spiritual world. The *Nārada-pañcarātra* also praises the Hare Kṛṣṇa *mahā-mantra as* follows:

trayo vedāḥ ṣaḍ-aṅgāni chandāṁsi vividhāḥ surāḥ
sarvam aṣṭākṣarāntaḥ-sthaṁ yac cānyad api vāṅ-mayam
sarva-vedānta-sārārthaḥ saṁsārārṇava-tāraṇaḥ

“The essence of all Vedic knowledge — comprehending the three kinds of Vedic activity [*karma-kāṇḍa, jñāna-kāṇḍa* and *upāsanā-kāṇḍa*], the *chandas,* or Vedic hymns, and the processes for satisfying the demigods — is included in the eight syllables Hare Kṛṣṇa, Hare Kṛṣṇa. This is the reality of all Vedānta. The chanting of the holy name is the only means to cross the ocean of nescience.” Similarly, the *Kali-santaraṇa Upaniṣad* states, “Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare — these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the *Vedas* it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name.” Similarly, Śrī Madhvācārya, while commenting upon the *Muṇḍaka Upaniṣad,* has quoted the following verse from the *Nārāyaṇa-saṁhitā:*

dvāparīyair janair viṣṇuḥ pañcarātrais tu kevalaiḥ

kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ

"In Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping Him gorgeously according to the *pāñcarātrikī*system, but in the Age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting the holy name." In his *Bhakti-sandarbha* (text 284), Śrīla Jīva Gosvāmī strongly emphasizes the chanting of the holy name of the Lord as follows:

nanu bhagavan-nāmātmakā eva mantrāḥ, tatra viśeṣeṇa namaḥ-śabdādy-alaṅkṛtāḥ śrī-bhagavatā śrīmad-ṛṣibhiś cāhita-śakti-viśeṣāḥ, śrī-bhagavatā samam ātma-sambandha-viśeṣa-pratipādakāś ca tatra kevalāni śrī-bhagavan-nāmāny api nirapekṣāṇy eva parama-puruṣārtha-phala-paryanta-dāna-samarthāni tato mantreṣu nāmato 'py adhika-sāmarthye labdhe kathaṁ dīkṣādy-apekṣā. ucyate — yady api svarūpato nāsti, tathāpi prāyaḥ svabhāvato dehādi-sambandhena kadarya-śīlānāṁ vikṣipta-cittānāṁ janānāṁ tat-saṅkocī-karaṇāya śrīmad-ṛṣi-prabhṛtibhir atrārcana-mārge kvacit kvacit kācit kācin maryādā sthāpitāsti.

Śrīla Jīva Gosvāmī states that the substance of all the Vedic *mantras* is the chanting of the holy name of the Lord. Every *mantra* begins with the prefix *nama oṁ* and eventually addresses by name the Supreme Personality of Godhead. By the supreme will of the Lord there is a specific potency in each and every *mantra* chanted by great sages like Nārada Muni and other *ṛṣis.* Chanting the holy name of the Lord immediately renovates the transcendental relationship of the living being with the Supreme Lord.

To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of linking with the Supreme Personality of Godhead. It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord. The answer is that

although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life. In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple. The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditioned life. Thus Nārada, in his *pāñcarātrikī-vidhi,* and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment the rules and regulations for worshiping the Deity in the temple are essential. Śrīla Rūpa Gosvāmī has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned. It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations. Thus the regulative principles for worship of the Deity are also simultaneously essential.

CC Madhya 6.242

হরের্নাম হরের্নাম হরের্নামৈব কেবলম্ ।
কলৌ নাস্ত্যেব নাস্ত্যেব নাস্ত্যেব গতিরন্যথা ॥ ২৪২॥

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

Synonyms

hareḥ nāma — the holy name of the Lord Hari; *hareḥ nāma* — the holy name of the Lord Hari; *hareḥ nāma* — the holy name of the Lord; *eva* — certainly; *kevalam* — only; *kalau* — in

this Age of Kali; *na asti* — there is not; *eva* — certainly; *naasti* — there is not; *eva* — certainly; *na asti* — there is not; *eva* — certainly; *gatiḥ* — means; *anyathā* — other.

Translation

"'In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way.'"

Purport

Because the people of this age are so fallen, they can simply chant the Hare Kṛṣṇa *mahā-mantra*. In this way they can rid themselves of the bodily conception of life and become eligible to engage in the Lord's devotional service. One cannot engage in the devotional service of the Lord without being purified of all contamination. This is confirmed in the *Bhagavad-gītā* (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination." Sometimes people are surprised to see young men and women take so seriously to the Kṛṣṇa consciousness movement. By giving up sinful activity — illicit sex, meat-eating, intoxication and gambling — and strictly following the injunctions given by the spiritual master, they have become purified of all contamination. They can therefore fully engage in the devotional service of the Lord.

In this Age of Kali, *hari-kīrtana* is very, very important. The importance of chanting the holy name of the Lord is stated in the following verses from *Śrīmad-Bhāgavatam* (12.3.51-52):

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ

kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet

kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ kalau tad dhari-kīrtanāt

"The most important factor in this Age of Kali, which is an ocean of faults, is that one can be free from all contamination and become eligible to enter the kingdom of God simply by chanting the Hare Kṛṣṇa *mantra.* The self-realization that was achieved in the Satya millennium by meditation, in the Tretā millennium by the performance of different sacrifices, and in the Dvāpara millennium by worship of Lord Kṛṣṇa can be achieved in the Age of Kali simply by chanting the holy names, Hare Kṛṣṇa."

harer nāma Summary

हरेर्नाम हरेर्नाम हरेर्नामैव केवलम्
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā

Translation

(Originally from Bṛhan-nāradīya Purāṇa[38.126] { CC Madhya 16.186 purport & ŚB 40-11.5.38 purport}. Also directly quoted in

CC Ādi 7.76 & CC Madhya 6.242)

“ For spiritual progress in this Age of Kali, there is no alternative, no alternative, no alternative to the holy name, the holy name, the holy name of the Lord.” CC Ādi 17.212

“In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way.” CC Ādi 7.71,CC Madhya 16.186, CC Madhya 6.242

“For spiritual progress in this Age of Kali, there is no alternative, there is no alternative, there is no alternative to the holy name, the holy name, the holy name of the Lord.” CC Ādi 7.76

“In this Age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress other than the holy name, the holy name, the holy name of the Lord.” ŚB 40-11.5.38

Advance view for namas te narasiṁhāya

namas te narasiṁhāya, also known as, Śrī Nṛsiṁha Praṇāma. The mantra was written by Vyāsadeva in Sanskrit, appearing in the Nṛsiṁha Purāṇa.

namas te narasiṁhāya mantra 1

नमस्ते नरसिंहाय प्रह्लादह्लाददायिने ।

हिरण्यकशिपोर्वक्षःशिलाटङ्कनखालये ॥ १ ॥

namas te nara-siṁhāya
prahlādāhlāda-dāyine
hiraṇyakaśipor vakṣaḥ-
śilā-ṭaṅka-nakhālaye

Synonyms

namaḥ — I offer my respectful obeisances; *te* — unto You; *nara-siṁhāya* — Lord Nṛsiṁhadeva; *prahlāda* — to Mahārāja Prahlāda; *āhlāda* — of pleasure; *dāyine* — giver; *hiraṇya-kaśipoḥ* — of Hiraṇyakaśipu; *vakṣaḥ* — chest; *śilā* — like stone; *ṭaṅka* — like the chisel; *nakha-ālaye* — whose fingernails.

Translation

I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva. You are the giver of pleasure to Mahārāja Prahlāda, and Your nails cut the chest of Hiraṇyakaśipu like a chisel cutting stone.

namas te narasiṁhāya mantra 2

इतो नृसिंहः परतो नृसिंहो
यतो यतो यामि ततो नृसिंहः
बहिर्नृसिंहो हृदये नृसिंहो
नृसिंहमादिं शरणं प्रपद्ये

ito nṛsiṁhaḥ parato nṛsiṁho
yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho
nṛsiṁham ādiṁ śaraṇaṁ prapadye

Synonyms

itaḥ — here; *nṛsiṁhaḥ* — Lord Nṛsiṁha; *parataḥ* — on the opposite side; *nṛsiṁhaḥ* — Lord Nṛsiṁha; *yataḥ yataḥ*—

wherever; *yāmi* — I go; *tataḥ* — there; *nṛsiṁhaḥ* — Lord Nṛsiṁha; *bahiḥ* — outside; *nṛsiṁhaḥ* — Lord Nṛsiṁha; *hṛdaye* — in my heart; *nṛsiṁhaḥ* — Lord Nṛsiṁha; *nṛsiṁham* — Lord Nṛsiṁha; *ādim* — the original Supreme Personality; *śaraṇam prapadye* — I take shelter of.

Translation

Lord Nṛsiṁhadeva is here, and He is also there on the opposite side. Wherever I go, there I see Lord Nṛsiṁhadeva. He is outside and within my heart. Therefore I take shelter of Lord Nṛsiṁhadeva, the original Supreme Personality of Godhead.

namas te narasiṁhāya mantra 3

तव करकमलवरे नखमद्भुतश्रृङ्गं
दलितहिरण्यकशिपुतनुभृङ्गम्
केशव धृतनरहरिरूप जय जगदिश हरे

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadiśa hare

Synonyms

tava – Your; *kara-kamala-vare* – upon the beautiful lotus hands; *nakham* – the nails; *adbhuta-*śṛṅgaṁ– wonderfully sharp tips; *dalita* – ripped apart; *hiraṇyakaśipu-tanu* – the body of the demon Hiraṇyakaśipu; *bhṛṅgam* – the wasp; *keśava* – O Lord Keśava, of fine hair!; *dhṛta-narahari-* rūpa – who have accepted the form of half-man, half-lion (nara–man, hari–lion); *jaya jagadiśa* – all glories to the Lord of the universe; *hare* – Lord Hari

Translation

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasp like demon Hiraṇyakaśipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

(This verse comes from the 4th verse of *Pralaya-payodhi-jale* [*Daśāvatāra-stotram*] by Śrīla Jayadeva Gosvāmī)

Purport:

(Śrīla Prabhupāda August 1, 1970 Los Angeles, CA, USA)

The meaning of this mantra, that I offer my humble obeisances to Lord Nṛsiṁha, who is the source of bliss to Prahlāda, but *hiraṇyakaśipor vakṣaḥ*. But his father Hiraṇyakaśipu, on his chest the nails of His finger is just like chisel cutting the stone. The same Personality of Godhead is *prahlāda āhlāda-dāyine*. Āhlāda means pleaa sure. For *Prahlāda*... *Prakṛṣṭa-rūpeṇāhlāda*, *prahlāda*. A devotee is, being always in Kṛṣṇa consciousness, naturally he is in blissfulness.

Still more, when he meets or associates with his Lord, still more blissfulness. That is the position of the theist devotee. Whereas the atheist nondevotee, he's always feeling like a strike of the chisel, like what do you call? Stone cutting chisel. Nakha. Nakhālaye. Simply by the nails of His finger. All right. Where is that book? Now this Bhāgavatam. Yes.

Oṁ namo bhagavate vāsudevāya.

(withdevotees-begins with chanting of verses S.B. 2.1.1 through 2.1.10) Then text number 11. (chanting responsively)

etan nirvidyamānānām
icchatām akuto-bhayam
yogināṁ nṛpa nirṇītaṁ
harer nāmānukīrtanam
[SB 2.1.11]

Again. (chants verse with devotees) Again. (everyone repeats) *Etan nirvidyamānānām*. There are three classes of men. One class of men, *karmīs*, they are trying to enjoy the material resources. *Icchatām*, always desire. "I want this, I want this, I want this." And another class, they are con... or rather, what is called? Frustrated. After trying utmost, "I want this, I want this, I want this," when at the end do not get anything, he is frustrated. That is called *nirvidyā*. "I don't want." Or actually one is satiated or disgusted. "No more material world. I don't want it." They are called *nirvidyamānānām*. So the one class is trying to possess and another class is trying to renounce. "I don't want." And another class is *akuto-bhayam. Akuto-bhayam*. Who is *akuto-bhayam*? *Akuto-bhayam* means one who does not fear. And who does not fear? Because fearfulness is one of the items of our conditional

life. Āhāra-nidrā-bhaya-maithuna. Eating, sleeping, fearing, and mating. So who is without any fear? That means he's also liberated. He's not in the material platform, transcendental. Who is out of the limits of fearfulness.

So akuto-bhayam means the devotees. The devotees, just like Prahlāda Mahārāja, his father teased him in so many ways but he was not at all fearful. He was simply thinking of Nṛsiṁhadeva and he was fearless. So only the devotee who has fully surrendered to Kṛṣṇa, he can be fearless. *Nārāyaṇa-parāḥ sarve na kutaścana bibhyati* [SB 6.17.28]. Nārāyaṇa-parāḥ means devotees who have dedicated their life to the service of Nārāyaṇa, Kṛṣṇa. *Na kutaścana bibhyati*. He does not fear in any condition of life. So here, icchatām akutaḥ. Icchatām means those who are desiring. *Nirvidyamānānām* means those who are not desiring, renouncing. And the other class, *akuto-hayam*, fear-less. And *yoginām*. Another class-mystic yogis. So generally, these four classes men are there. So Śukadeva Gosvāmī says that for all of them, either he is karmī or he is jñānī or he is yogi or he is bhak-ta. Karmī means fruitive worker, and jñānīs means empiric philos-ophers, and yogis, mystic, I mean to say, yogis, and bhaktas, and the devotees. Generally, these four classes of men.

So Śukadeva Gosvāmī gives his judgement. *Nṛpa*, "My dear king, for all these classes of men," *nirṇītam*, "it is already decided." This is Vedic conclusion. You haven't got to search out. You have to take information from the authority. So here Śukadeva Gosvāmī is authority, that "For all these classes of men this is decided conclu-sively." What is that? *Harer nāmānukīrtanam*. Chant Hare Kṛṣṇa. Either you are jñānī, either you are yogi, either you are karmī, you desiring something or not desiring something, but you have got your objective, perfection of life. So if you want that, then chant Ha

re Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Thank you very much."

Śrīla Prabhupāda August 2, 1970 Los Angeles, CA, USA:

"Nṛsiṁhadeva may save you. Lord Nṛsiṁha, *prahlāda āhlāda-dāyine*. And to the Hiraṇyakaśipu, śilā-ṭaṅka-nakhālaye. Both ways Kṛṣṇa is protecting. And Viṣṇu, you see He has got four hands. In two hands He's carrying śaṇkha, cakra and in two hands gadā, padma. This śaṅkha and padma is for the devotees, and gadā and cakra for the demons. Kṛṣṇa says in the Bhagavad-gītā, *yadā yadā hi... paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām* [Bg. 4.8]. He has got two business. To give protection to the devotee and to kill the demons. But the result is one. He does good to the demons by killing him and He does good to the devotees by giving him protection.

Nṛsiṁhadeva will give you protection in my absence. I am now going to Japan to get some books printed personally and after that my program is to go to India. Maybe I shall be able to establish some temples there. Of course in India there are many temples, but it does not mean that I shall not also establish some temples. Just like there is overpopulation. It does not mean that one should not beget child. Similarly, there may be many hundreds of thousand temples in India, still our this society, ISKCON, should have their own temples. That is the way since time immemorial. There are hundreds and thousands of temples. So my advice to you, I am old man. So even I may not return, you shall continue this Kṛṣṇa consciousness movement. This is eternal and I shall request you to keep the standard as I have already given you the program. The Deity worship, the kīrtana, the street saṅkīrtana, distribution of literature, books. You should carry on this program with great enthusiasm. That is my request.

In the path of Kṛṣṇa consciousness the first principle is enthusiasm. If you lack enthusiasm then other things will not happen. And you can keep enthusiastic if you follow the rules and regulation and chant regularly Hare Kṛṣṇa mantra. Otherwise that enthusiasm also will dry. So six things are required for advancing Kṛṣṇa consciousness. The first thing is enthusiasm. *Utsāhān dhairyāt*. And patient. And *niścayād*, with conviction, firm conviction. *Utsāhān dhairyāt niścayād tat-tat-karma-pravartanāt*. Following the rules and regulation, chalked out plans. And sato vṛtteḥ, dealing very straightforward. No diplomacy, no politics, no duplicity. That will not help. Sato vṛtteḥ. Vṛtteḥ, his profession should be very straightforward. No underhand dealings. *Sato vṛtteḥ and sādhu-saṅga* [Cc. Madhya 22.83], and in the association of devotees. Six things. Enthusiasm, patience, firm conviction, following the rules and regulations, dealing straightforward, no duplicity, and in association of devotees. If you can keep these six principles always in front then your progress in Kṛṣṇa consciousness is sure. There is no doubt about it. So as far as possible I›ve tried to train you and you are doing nice. I›m satisfied. So keep the standard and go on. March forward and Kṛṣṇa will bless you. Thank you very much. Hare Kṛṣṇa. Chant."

Śrī Caitanya-caritāmṛta Antya-līlā 16: Lord Śrī Caitanya Mahāprabhu Tastes Nectar from the Lips of Lord Śrī Kṛṣṇa

CC Antya 16.51

প্রতিদিন তাঙ্ঞে প্রভু করেন নমস্কার ।

নমস্করি২এই শ্লোক পড়ে বারবার ॥ ৫১ ॥

prati-dina tāṅre prabhu karena namaskāra
namaskari' ei śloka paḍe bāra-bāra

Synonyms

prati-dina — every day; *tāṅre* — unto the Deity of Lord Nṛsiṁhadeva; *prabhu* — Śrī Caitanya Mahāprabhu; *karena* — does; *namaskāra* — obeisances; *namaskari'* — offering obeisances; *ei śloka* — these verses; *paḍe* — recites; *bāra-bāra* — again and again.

Translation

Śrī Caitanya Mahāprabhu, His left side toward the Deity, offered obeisances to Lord Nṛsiṁha as He proceeded toward the temple. He recited the following verses again and again while offering obeisances.

CC Antya 16.52

নমস্তে নরসিংহায প্রহ্লাদাহ্লাদদাযিনে।

হিরণ্যকশিপোর্বক্ষঃশিলাটঙ্কনখালযে ॥ ৫২ ॥

namas te nara-siṁhāya
prahlādāhlāda-dāyine
hiraṇyakaśipor vakṣaḥ-
śilā-ṭaṅka-nakhālaye

Synonyms

namaḥ — I offer my respectful obeisances; *te* — unto You; *nara-siṁhāya* — Lord Nṛsiṁhadeva; *prahlāda* — to Mahārāja Prahlāda; *āhlāda* — of pleasure; *dāyine* — giver; *hiraṇya-kaśipoḥ* — of Hiraṇyakaśipu; *vakṣaḥ* — chest; *śilā* — like

stone; *ṭaṅka* — like the chisel; *nakha-ālaye* — whose fingernails.

Translation

"'I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva. You are the giver of pleasure to Mahārāja Prahlāda, and Your nails cut the chest of Hiraṇyakaśipu like a chisel cutting stone.

Purport

This and the following verse are quoted from the *Nṛsiṁha Purāṇa.*

CC Antya 16.53

ইতো নৃসিংহঃ পরতো নৃসিংহো যতো যতো
যামি ততো নৃসিংহঃ ।
বহির্নৃসিংহো হৃদযে নৃসিংহো নৃসিংহমাদিং
শরণং প্রপদ্যে ॥ ৫৩ ॥

ito nṛsiṁhaḥ parato nṛsiṁho
yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho
nṛsiṁham ādiṁ śaraṇaṁ prapadye

Synonyms

itaḥ — here; *nṛsiṁhaḥ* — Lord Nṛsiṁha; *parataḥ* — on the opposite side; *nṛsiṁhaḥ* — Lord Nṛsiṁha; *yataḥ yataḥ* —

wherever; *yāmi* — I go; *tataḥ* — there; *nṛsiṁhaḥ* — Lord Nṛsiṁha; *bahiḥ* — outside; *nṛsiṁhaḥ* — Lord Nṛsiṁha; *hṛdaye* — in my heart; *nṛsiṁhaḥ* — Lord Nṛsiṁha; *nṛsiṁham* — Lord Nṛsiṁha; *ādim* — the original Supreme Personality; *śaraṇamprapadye* — I take shelter of..

Translation

"'Lord Nṛsiṁhadeva is here, and He is also there on the opposite side. Wherever I go, there I see Lord Nṛsiṁhadeva. He is outside and within my heart. Therefore I take shelter of Lord Nṛsiṁhadeva, the original Supreme Personality of Godhead.'"

Advance view for kiba jaya jaya gorācāṅder āratik

Also known as Ārati Kirtana Song 2 (Gaura Ārotik), written by Bhaktivinoda Ṭhākura, in Bengali, in his songbook Gītāvalī.

Mantra 1

(কিব) জয় জয় গোরাচাঁদের আরতিক শোভা

জাহ্নবীতটবনে জগমনলোভা

জগজনমনলোভা

(kiba) jaya jaya gorācāṅder āratiko śobhā
jāhnavī-taṭa-vane jaga-mana-lobhā
jaga-jana-mana-lobhā

Synonyms

jaya jaya – all glories, all glories !; *gaurācāṅder* – of the moonlike Lord Caitanya; **āratiko śobhā** – the beautiful ārati ceremony; *jāhnavī-taṭa vane* – in a grove on the banks of the Ganges river; *jaga-mana-lobhā* – attracting the minds of all living entities in the universe

Translation

All glories, all glories to the beautiful arati ceremony of Lord Caitanya. This Gaura-arati is taking place in a grove on the banks of the Jahnavi (Ganges) and is attracting the minds of all living entities in the universe.

Mantra 2

দকিশণে নিতাইচাঁদ বামে গদাধর

নিকটে অদ্বৈত শ্রীনিবাস ছত্রধর

dakhiṇe nitāicāṅd, bāme gadādhara
nikaṭe advaita, śrīnivāsa chatra-dhara

Synonyms

dakhiṇe nitāi-cāṅd – on His right side is the moonlike Lord Nityānanda; *vāme gadādhara* – on His left is Śrī Gadādhara; *nikaṭe advaita* – nearby stands Śrī Advaita; **śrīnivāsa chatra-dhara** – and Śrīvāsa Ṭhākura is holding an umbrella

Translation

On Lord Caitanya's right side is Lord Nityananda and on His left is Śrī **Gadādhara. Nearby stands** Śrī **Advaita, and** Śrī**vasa Thakura is holding an umbrella over Lord Caitanya's head.**

Mantra 3

বসিয়াছে গোরাচাঁদ রত্নসিংহাসনে
আরতি করেন ব্রহ্মাআদি দেবগণে

bosiyāche gorācāṅd ratna-siṁhāsane
ārati koren brahmā-ādi deva-gaṇe

Synonyms

bosiyāche – is sitting; *gorācāṅd* – Lord Gaura-candra; *ratna-siṁhāsane* – upon a jeweled throne; **ārati korena** – performing the ārati ceremony; *brahmā-ādi deva-gaṇe* – the demigods, headed by Lord Brahmā

Translation

Lord Caitanya has sat down on a jeweled throne, and the demigods, headed by Lord Brahma, perform the arati ceremony

Mantra 4

নরহরিআদি করি৲চামর ধুলায়
সঞ্জয়মুকুন্দবাসুঘোষআদি গায়

narahari-ādi kori' cāmara dhulāya
sañjaya-mukunda-bāsu-ghoṣ-ādi gāya

Synonyms

narahari-ādi – Narahari Sārakāra and other associates; *kori' cāmara ḍhulāya* – fanning Him with cāmara whisks; *sañjaya-mukunda-vāsu-ghoṣ-ādi* – the devotees headed by Sañjaya, Mukunda and Vāsu Ghoṣa; *gāya* – are singing

Translation

Narahari Sarakara and other associates of Lord Caitanya fan Him with camaras, and devotees headed by Sanjaya Pandita, Mukunda Datta, and Vasu Ghosa sing sweet kirtana.

Mantra 5

শঙ্খ বাজে ঘন্টা বাজে বাজে করতাল

মধুর মৃদঙ্গ বাজে পরম রসাল

*śaṅkha bāje ghaṇṭ*ā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla

(Refrain)

শনখ বাজে ঘন্টা বাজে মধুর মধুর মধুর

বাজে

(śankha bāje ghanṭā bāje madhur madhur madhur bāje)

Synonyms

śa*ṅkha bāje* – conchshells resound; *ghanṭ***ā bāje** – bells resound; *bāje karatāla* – hand-cymbals resound; *madhura mṛdaṅga bāje* – sweet clay drums resound; *parama rasāla* – supremely sweet and relishable to hear

Translation

Conchshells, bells, and karatalas resound, and the mrdangas play very sweetly. This kirtana music is supremely sweet and relish able to hear.

(Refrain): Conchsells resound! bell resound! Sweetness, sweetness, and sweetness resounds!

Mantra 6

বহুকোটি চন্দ্র জিনিহবদন উজ্জ্বল

গলদেশে বনমালা করে ঝলমল

bahu-koṭi candra jini' vadana ujjvala
gala-deśe bana-mālā kore jhalamala

Synonyms

bahu-koṭi – many millions; candra – of moons; *jini'* – conquering; *vadana ujjvala* – the brilliance of Lord Caitanya›s face; *gala-deśe* – around His neck; *vana-mālā* – the garland of forest flowers; *kore jhalamala* – shines

Translation

The brilliance of Lord Caitanya's face conquers millions upon millions of moons, and the garland of forest flowers around His neck shines.

Mantra 7

শিবশুকনারদ প্রেমে গদগদ
ভকতিবিনোদ দেখে গৌরার সম্পদ

śiva-śuka-nārada preme gada-gada
bhakativinoda dekhe gorāra sampada

Synonyms

śiva-śuka-nārada – Lord Siva, Sukadeva Gosvāmī, and Nārada Muni; *preme* – with the ecstasy of transcendental love; *gada-gada* – their voices are choked; *bhakativinoda* – thus Thākura Bhaktivinoda; *dekhe* – beholds; *gorāra sampada* – the glory of Lord Caitanya

Translation

Lord Siva, Sukadeva Gosvami, and Narada Muni are all there, and their voices are choked with the ecstasy of transcendental love. Thus Thakura Bhaktivinoda envisions the glory of Lord Śrī **Caitanya.**

Advance view for Tulasī Kirtana

Namo Namah Tulasī Kṛṣṇa Preyasi also known as Tulasī Kirtana written by Kṛṣṇa dāsa in **Bengali**. The pranama is in sanskrit.

श्री तुलसी प्रणाम

वृन्दायै तुलसीदेव्यै प्रियायै केशवस्य च
विष्णुभक्तिप्रदे देवी सत्य वत्यै नमो नमः

Śrī Tulasī Praṇāma

vṛndāyai tulasī-devyai priyāyai keśavasya ca
viṣṇu-bhakti-prade devī satya vatyai namo namaḥ

Synonyms

vṛndāyai—unto Vṛndā; ***tulasī-devyai***—unto Tulasī Devī ***priyāyai***-who is dear; ***keśavasya***—to Lord Keśava; ***ca***—and; ***viṣṇu***-bhakti- devotional service to Lord Viṣṇu/ Kṛṣṇa; ***prade***—who bestows; ***devi***-O goddess; ***satyavatyai***—unto Satyavatī; ***namo namaḥ***—repeated obeisances.

Translation

I offer my repeated obeisances unto Vṛndā, Śrīmatī Tulasī-devī, who is very dear to Lord Keśava. O goddess, you bestow devotional service to Lord Kṛṣṇa and you possess the highest truth.

Śrī Tulasī-Kīrtana

Mantra 1

নমো নমঃ তুলসী কৃষ্ণপ্রেয়সি নমো নমঃ
রাধাকৃষ্ণসেবা পাবো এই অবিলাষী ॥ ১ ॥

namo namaḥ tulasī kṛṣṇa-preyasi namo namaḥ
rādhā-kṛṣṇa-sevā pābo ei abilāṣī

Synonyms

namo namaḥ – bowing again and again; *tulasī* – O Tulasī!; *kṛṣṇa-preyasi* – O beloved of Kṛṣṇa!; *namo namaḥ* – repeated obeisances*; rādhā-kṛṣṇa-sevā* – the service of Śrī Śrī Rādhā and Kṛṣṇa; *pābo* – I will obtain; *ei* – this; *abhilāṣī* – I am desirous.

Translation

O Tulasī, beloved of Kṛṣṇa, I bow before you again and again. My desire is to obtain the service of Śrī Śrī Rādhā-Kṛṣṇa**.**

Mantra 2

যে তোমার শরণ লোযতর বাঞ্ছা পূর্ণ হোয্
কৃপা কোরিহকোরো তারে বৃন্দাবনবাসি ॥ ২ ॥

ye tomāra śaraṇa loy tara vāñchā pūrṇa hoy
kṛpā kori' koro tāre vṛndāvana-vāsi

Synonyms

ye – whoever; *tomāra* – your; śaraṇa loy – takes shelter; *tāra* – his; *vāñchā* – desires; *pūrṇa hoy* – are fulfilled; *kṛpā koriyā*–being merciful; *koro* – you make; *tāre* – him; *vṛndāvana-vāsi* –a resident

of Vṛndāvana.

Translation

Whoever takes shelter of you has his wishes fulfilled. Bestowing your mercy on him, you make him a resident of Vṛndāvana.

Mantra 3

মোর এই অভিলাষ বিলাস কুঞ্জে দিও বাস
নয়ন হেরিব সদা যুগলরূপরাশি ॥ ৩ ॥

mora ei abhilāṣa vilāsa kuñje dio vāsa
nayana heribo sadā yugala-rūpa-rāśi

Synonyms

mora – my; *ei* – this; *abhilāṣa* – desire; *vilāsa kuñje* – in the pleasure-groves; *dio* – please give; *vāsa* – a residence; *nayane* – with my eyes; *heribo* – I will behold; *sadā* – always; *yugala-rūpa-rāśi* – the waves of the Divine Couple's beauty.

Translation

My desire is that you will also give me a residence in the pleasure groves of Śrī Vṛndāvana-dhāma. Thus, within my vision I will always behold the beautiful pastimes of Rādhā and Kṛṣṇa.

Mantra 4

এই নিবেদন ধর সখীর অনুগত কর
সেবাঅধিকার দিয়ে কর নীজ দাসী ॥ ৪ ॥

ei nivedana dhara sakhīra anugata koro
sevā-adhikāra diye koro nīja dāsī

Synonyms

ei nivedana – this request; *dharo* – please keep; *sakhīra* – of one of the cowherd damsels; *anugata koro* – make me a follower; *sevā-adhikāra* – the privilege of devotional service; *diye* – bestowing; *koro* – please make; *nīja dāsī* – your own maidservant.

Translation

I beg you to make me a follower of the cowherd damsels of Vraja. Please give me the privilege of devotional service and make me your own maidservant.

Mantra 5

দীন কৃষ্ণদাসে কয় এই যেন মোর হয়

শ্রীরাধাগোবিন্দপ্রেমে সদা যেন ভাসি ॥ ৫ ॥

dīna kṛṣṇa-dāse koy ei yena mora hoy
śrī-rādhā-govinda-preme sadā yena bhāsi

Synonyms

dīna kṛṣṇa-dāse – Dīna Duḥkhī Kṛṣṇadāsa; *koy* – prays; *ei* – this; *yena* – just like; *mora hoy* – is mine; śrī-rādhā-govinda-preme – in the ecstatic love for Srī Rādhā and Govinda; *sadā* – always; *yena* – just like; *bhāsi* – swimming.

Translation

The fallen Dīna **Duḥkhī Kṛṣṇadāsa prays, ''May I always swim in the love of** Śrī Śrī Rādhā **and Govinda.''**

श्री तुलसी प्रदक्षिण मन्त्र

यानि कानि च पापानि ब्रह्महत्यादिकानि च
तानि तानि प्रणश्यन्ति प्रदक्षिणः पदे पदे

Śrī Tulasī Pradakṣiṇa Mantra

yāni kāni ca pāpāni brahma-hatyādikāni ca

tāni tāni praṇaśyanti pradakṣiṇaḥ pade pade

Synonyms

yāni kāni — whatever; *ca* — and; *pāpāni* — sins; *brahma-hatya* — killing of a brāhmaṇa; ādikāni — and so on; *ca* — also; *tāni tāni* — all of them; *praṇaśyanti* — are destroyed; *pradakṣiṇaḥ* — (by) the circumambulation (of Tulasī Devī); *pade pade* — at every step

Translation

By the circumambulation of Śrīmati Tulasī Devī all the sins that one may have committed are destroyed at every step, even the sin of killing a brahmana.

Advance view for Saṁsāra-dāvānala-līḍha-loka

Also known as Śrī Guru Devāṣṭakam & **Śrī** Gurv-aṣṭaka. Written by Śrīla Viśvanātha Cakravartī Ṭhākura in Sanskrit in the book Stavāmṛta Laharī.

Mantra 1

संसारदावानललीढलोकत्राणाय कारुण्यघनाघनत्वम्

प्राप्तस्य कल्याणगुणार्णवस्य वन्दे गुरोः श्रीचरणारविन्दम्

saṁsāra-dāvānala-līḍha-loka-

trāṇāya kāruṇya-ghanāghanatvam

prāptasya kalyāṇa-guṇārṇavasya

vande guroḥ śrī-caraṇāravindam

Synonyms

saṁsāra – (of) material existence; *dāvā-anala* – (by) the forest fire; *līḍha* – afflicted; *loka* – the people; *trāṇāya* – to deliver; *kāruṇya* – of mercy; *ghanāghana-tvam* – the quality of a cloud; *prāptasya* – who has obtained; *kalyāṇa* – auspicious; *guṇa* – (of) qualities; *arṇavasya* – who is an ocean; *vande* – I offer obeisances; *guroḥ* – of my spiritual master; **śrī** – auspicious; *caraṇa-aravindam* – unto the lotus feet.

Translation

The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities.

Mantra 2

महाप्रभोः कीर्तननृत्यगीतवादित्रमाद्यन्मनसो रसेन

रोमाञ्चकम्पाश्रुतरङ्गभाजो वन्दे गुरोः श्रीचरणारविन्दम्

mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-mādyan-manaso rasena
romāñca-kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam

Synonyms

mahāprabhoḥ – of Lord Caitanya Mahāprabhu; *kīrtana* – (by) chanting; *nṛtya* – dancing; *gīta* – singing; *vāditra* – playing musical instruments; *mādyat* – gladdened; *manasaḥ*– whose mind; i – due to the mellows of pure devotion; *roma-añca* – standing of the hair; *kampa* – quivering of the body, *aśru-taraṅga* – torrents of tears; *bhājaḥ* – who feels; *vande* – I offer obeisances; *guroḥ* – of my spiritual master; **śrī** – auspicious; *caraṇa-aravindam* – unto the lotus feet.

Translation

Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the sankirtana movement of Lord Caitanya Mahāprabhu. Because he is relishing the mellows of pure devotion within his mind, sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

Mantra 3

श्रीविग्रहाराधननित्यनानाशृङ्गारतन्मन्दिरमार्जनादौ
युक्तस्य भक्तांश्च नियुञ्जतोऽपि वन्दे गुरोः श्रीचरणारविन्दम्

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam

Synonyms

śrī-vigraha – (of) the arcā-vigraha (Deities); **ārādhana** – the worship; *nitya* – daily; *nānā* – (with) various; **śṛ***ṅgāra* – clothing and ornaments; *tat* – of the Lord; *mandira* – (of) the temple; *mārjana-ādau* – in the cleaning, etc.; *yuktasya* – who is engaged; *bhaktān* – his disciples; *ca* – and; *niyuñjataḥ* – who engages; *api* – also; *vande* – I offer obeisances; *guroḥ* – of my spiritual master; **śrī** – auspicious; *caraṇa-aravindam* – unto the lotus feet.

Translation

The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

Mantra 4

चतुर्विधश्रीभगवत्प्रसादस्वाद्वन्नतृप्तान्हरिभक्तसङ्घान्

कृत्वैव तृप्तिं भजतः सदैव वन्दे गुरोः श्रीचरणारविन्दम्

catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptiṁ bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam

Synonyms

catuḥ – four; *vidha* – kinds; **śrī** – holy, *bhagavat-prasāda* – which have been offered to Kṛṣṇa; *svādu* – palatable; *anna* – (by) foods; *tṛptān* – spiritually satisfied; *hari* – (of) Kṛṣṇa; *bhakta-saṅghān* – the devotees; *kṛtvā* – having made; *eva* – thus; *tṛptim* – satisfaction; *bhajataḥ* – who feels; *sada* – always; *eva* – certainly; *vande* – I offer obeisances; *guroḥ* – of my spiritual master; **śrī** – auspicious; *caraṇa-aravindam* – unto the lotus feet.

Translation

The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk, and sucked]. When the spiritual master sees that the devotees are satisfied by eating *bhagavat-prasāda,* he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

Mantra 5

श्रीराधिकामाधवयोरपारमाधुर्यलीला
गुणरूपनाम्नाम्
प्रतिक्षणास्वादनलोलुपस्य वन्दे गुरोः
श्रीचरणारविन्दम्

śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam

Synonyms

śrī-rādhikā – (of) Śrīmatī Rādhārāṇī; *mādhavayoḥ* – of Lord Mādhava (Kṛṣṇa); *apāra* – unlimited; *mādhurya* – conjugal; *līlā* – pastimes; *guṇa* – qualities; *rūpa* – forms; *nāmnām* – of the holy names; *prati-kṣaṇa* – at every moment; **āsvādana** – relishing; *lo-lupasya* – who aspires after; *vande* – I offer obeisances; *guroḥ* – of my spiritual master; **śrī** – auspicious; *caraṇa-aravindam* – unto the lotus feet.

Translation

The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Rādhikā and Mādhava, and Their

qualities, names, and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

Mantra 6

निकुञ्जयूनो रतिकेलिसिद्ध्यै या यालिभिर्युक्तिरपेक्षणीया
तत्रातिदाक्ष्यादतिवल्लभस्य वन्दे गुरोः श्रीचरणारविन्दम्

nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam

Synonyms

nikuñja-yūnaḥ – of Rādhā and Kṛṣṇa; *rati* – (of) conjugal love; *keli* – (of) pastimes; *siddhyai* – for the perfection; *yā yā* – whatever; **ālibhiḥ** – by the gopīs; *yuktiḥ* – arrangements; *apekṣaṇīyā* – desirable; *tatra* – in that connection; *ati-dākṣyāt* – because of being very expert; *ati-vallabhasya* – who is very dear; *vande* – I offer obeisances; *guroḥ* – of my spiritual master; **śrī** – auspicious; *caraṇa-aravindam* – unto the lotus feet.

Translation

The spiritual master is very dear, because he is expert in assisting the *gopīs,* who at different times make different tasteful arrange-

ments for the perfection of Rādhā and Kṛṣṇa's conjugal loving affairs within the groves of Vṛndāvana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.

Mantra 7

साक्षाद्धरित्वेन समस्तशास्त्रैरुक्तस्तथा भाव्यत एव सद्भिः

किन्तु प्रभोर्यः प्रिय एव तस्य वन्दे गुरोः श्रीचरणारविन्दम्

*sākṣ*ād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

Synonyms

sākṣāt – directly; *hari-tvena* – with the quality of Hari; *samasta* – all; **śāstraiḥ** – by scriptures; *uktaḥ* – acknowledged; *tathā* – thus bhāvyate – is considered; *eva* – also; *sadbhiḥ* – by great saintly persons; *kintu* – however; *prabhoḥ* – to the Lord; *yaḥ* – who; *priyaḥ* – dear; *eva* – certainly; *tasya* – of him (the guru); *vande* – I offer obeisances; *guroḥ* – of my spiritual master; **śrī** – auspicious; *caraṇa-aravindam* – unto the lotus feet.

Translation

The spiritual master is to be honored as much as the Supreme Lord, because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all

authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari [Kṛṣṇa].

Mantra 8

यस्य प्रसादाद्भगवत्प्रसादो यस्याप्रसादान्न गतिः कुतोऽपि
ध्यायन्स्तुवंस्तस्य यशस्त्रिसन्ध्यं वन्दे गुरोः श्रीचरणारविन्दम्

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁs tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam

Synonyms

yasya – of whom (the spiritual master); *prasādāt* – by the grace; *bhagavat* – (of) Kṛṣṇa; *prasādaḥ* – the mercy; *yasya* – of whom; *aprasādāt* – without the grace; *na* – not; *gatiḥ* – means of advancement; *kutaḥ api* – from anywhere; *dhyāyan* – meditating upon; *stuvan* – praising; *tasya* – of him (the spiritual master); *yaśaḥ* – the glory; *tri-sandhyam* – three times a day (sunrise, noon, and sunset); *vande* – I offer obeisances; *guroḥ* – of my spiritual master; *śrī* – auspicious; *caraṇa-aravindam* – unto the lotus feet

Translation

By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.

Mantra 9

श्रीमद्गुरोरष्टकमेतदुच्चैर्ब्राह्मे मुहूर्ते पठति प्रयत्नात्

यस्तेन वृन्दावननाथ साक्षात्सेवैव लभ्या जनुषोऽन्त एव

śrīmad-guror *aṣṭakam etad uccair*

brāhme muhūrte paṭhati prayatnāt

yas tena vṛndāvana-nātha sākṣāt

sevaiva labhyā januṣo 'nta eva

Synonyms

śrīmad-guror aṣṭakam – the eight verses glorifying the spirh itual master; etad – like this; uccaiḥ – very loudly; brāhme muhūrte – at the auspicious time of Brāhma-muhūrta; paṭhati – recites; prayatnāt – in great care; yaḥ tena – by that person; vṛndāvana-nātha – the Lord of Vṛndāvana; sākṣāt – personally; sevaiva – service; labhyā – gain; januṣo'nta – at the end of life; eva – certainly

Translation

One who, with great care and alteration, loudly recites this beautiful prayer to the spiritual master during the Brāhma-muhūrta obtains direct service to Kṛṣṇa, the Lord of Vṛndāvana, at the time of his death.

Purport

(Śrīla Prabhupāda **January 2, 1969 Los Angeles, CA, USA)**

Śrīla Prabhupāda: "This song is offering obeisances particularly to the spiritual master, and the symptoms of the spiritual master are described in this prayer. The spiritual master has two kindof symptoms in his activities. One kind is called constant, and other kind is called temporary. So the first verse says that the constant symptom of the spiritual master is that he can deliver his disciples from the blazing fire of this material existence. That is the eternal qualification of spiritual master. Trāṇāya means for deliverance, and kāruṇya means compassionate, very merciful. The spiritual master comes to the deliverance of the fallen souls out of his causeless mercy. Nobody has any business for the sufferings of others. The best example is Lord Jesus Christ, that he suffered for others. And it is the principle in the Bible that he accepted all the sins of others. This is the sign of spiritual master, that he voluntarily accepts the sinful activities of others and delivers them. That is the qualification of spiritual master. How it is? Just like ghanāghanatvam. Ghanāghanatvam means dense cloud in the sky. The first example has been said, that this material existence is just like forest blazing fire. Now, to extinguish the forest blazing fire, there is no use of sending fire brigade. The fire brigade cannot approach the

forest fire; neither any man can go there to extinguish the fire. One has to depend completely on the mercy of nature. That means one has to completely depend on the cloud in the sky. Otherwise, there is no question of pouring water on that blazing fire. So the example is very appropriate. As man-made engine or fire brigade is unable to extinguish the forest blazing fire, similarly, the material existentional blazing fire cannot be extinguished by any man-made method.

They are planning to be very comfortable in this material existence, but they are still more being confused and failure. That peace movement, that United Nation movement, everything is failure. Why? These miseries of this material existence cannot be stopped by any material means. One has to take shelter of spiritual means. Just like the blazing fire in the forest has to wait for the cloud in the sky, similarly, one has to wait for the merciful cloud as the spiritual master. That is described. Trāṇāyakāruṇya-ghanāghanatvam, prāptasya kalyāṇa-guṇārṇavasya **. So the spiritual master is not self-made. It is not that if anyone comes before you and bluffs you that "I have attained spiritual perfection, and I have realized something by some method." No. The spiritual master, bona fide spiritual, means he has to receive the power from authority. Otherwise it is useless. No It is not that one can become spiritual master overnight. He has to take the power from his spiritual master. Therefore it is called prāptasya. Prāptasya means one who has obtained, one who has got the merciful blessings of his spiritual master.

We should always remember that the spiritual master is in the disciplic succession. The original spiritual master is the Supreme

Personality of Godhead. He blesses his next disciple, just like Brahmā. Brahmā blesses his next disciple, just like Nārada. Nārada blesses his next disciple, just like Vyāsa. Vyāsa blesses his next disciple, Mādhvācārya. Similarly, the blessing is coming. Just like royal succession—the throne is inherited by disciplic or hereditary succession—similarly, this power from the Supreme Personality of Godhead has to receive. Nobody can preach, nobody can become a spiritual master, without obtaining power from the right source. Therefore the very word, it is stated here, prāptasya. Prāptasya means "one who has obtained." Prāptasya kalyāṇa. What he has obtained? Kalyāṇa. Kalyāṇa means auspicity. He has received something which is auspicious for all the human kind. Prāptasya kalyāṇa-guṇārṇavasya. Here is another example. Guṇārnava. Arṇava means ocean, and guṇa means spiritual qualities. Just like the same example is going on. It is very nice poetry. There is nice rhethorics and metaphor. The example is set, blazing fire, and it is to be extinguished with the cloud. And wherefrom the cloud comes? Similarly, wherefrom the spiritual master receives the mercy? The cloud receives his potency from the ocean. Therefore the spiritual master also receives his power from the ocean of spiritual quality, that is, from the Supreme Personality of Godhead. So prāptasya kalyāṇa-guṇārṇavasya. Such kind of spiritual master, one has to accept, and vande guroḥ śrī-caraṇāravindam, and one has to offer his respectful obeisances to such authorized spiritual master."

Advance view for Jaya Rādhā-Mādhava

Jaya Rādhā-Mādhava, also know as Śrī Kṛṣṇera Viṁśottara-Śa**ta-Nāma (A Hundred and Twenty Names of Śrī** Kṛṣṇa) **Song 4 written by Śrīla Bhaktivinoda Ṭhākura, in Bengali, in his songbook Gītāvalī.**

(जय) राधामाधव कुञ्जविहारी

गोपीजनवल्लभ गिरिवरधारी

यशोदानन्दन व्रजजनरञ्जन

यमुनातीरवनचारी

(জয়) রাধামাধব কুঞ্জবিহারী

গোপীজনবল্লভ গিরিবরধারী
যশোদানন্দন ব্রজজনরঞ্জন
যমুনাতীরবনচারী

(jaya) rādhā-mādhava kuñja-vihārī

gopī-jana-vallabha giri-vara-dhārī

yaśodā-nandana vraja-jana-rañjana

yamunā-tīra-vana-cārī

Synonyms

jaya — all glories; rādhā-mādhava — Kṛṣṇa, Who is the lover of Śrīmatī Rādhārāṇī; *kuñja-vihārī* — He who is always enjoying the company of the *gopīs* within the bushes of Vṛndāvana forest; *gopī-jana-vallabha* —He is the lover of the cowherd maidens of Vraja; *giri-vara-dhārī* — the lifter of the great hill named Govardhana; *yaśodā-nandana* — the beloved son of mother Yaśodā; *vraja-jana-rañjana* — the delighter of the inhabitants of Vraja; *yamunā-tīra-vana-cārī* — who wanders in the forests along the banks of the river Yamunā.

Translation

Kṛṣṇa is the lover of Śrīmatī Rādhārāṇī**. He is always enjoying the company of the *gopīs* within the bushes of Vṛndāvana forest, He**

is the lover of the cowherd maidens of Vraja, and the lifter of the great hill named Govardhana.

He is the beloved son of mother Yaśodā, the delighter of the inhabitants of Vraja, and He wanders in the forests along the banks of the River Yamunā.

Purport

Śrīla **Prabhupāda** (July 20, 1971 New York) **:** ...original nature of Kṛṣṇa. Original nature of Kṛṣṇa. He is Rādhā-Mādhava. He is the lover of Śrīmatī Rādhārāṇī. And *kuñja-vihārī,* always enjoying the company of the *gopīs* within the bushes of Vṛndāvana forest. *Rādhā-mādhava kuñja-vihārī.*

So He's not only lover of Rādhārāṇī, but *braja-jana-vallabha.* The whole residents of Vṛndāvana, they love Kṛṣṇa. They do not know anything else. They do not know whether Kṛṣṇa is God or not; neither they are very much harassed that «I shall love Kṛṣṇa if He is God.» «He may be God or He may be whatever He is—it doesn›t matter—but we love God..., Kṛṣṇa.» That›s all. That is called unalloyed love.

"If Kṛṣṇa is God, then I shall love Him"—this is conditional love; this is not pure love. Kṛṣṇa may be God or whatever He may be, but by His wonderful acts, the *vrajavāsī,* they are thinking, «Oh, Kṛṣṇa, He is very wonderful child; maybe some demigod. Maybe some demigod.» Because people are generally under impression that the demigods are all-powerful. They›re powerful within this material world. But they do not know that Kṛṣṇa is above all of them. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ* [*Bs.* 5.1]. The highest demigod, Brahmā, is giving his opinion: "The supreme controller is Kṛṣṇa."

So as the residents of Vṛndāvana, they love Kṛṣṇa without any condition, similarly, Kṛṣṇa also loves them without any condition. *Vraja-jana-vallabha giri-vara-dhārī.* When the inhabitants of Vṛndāvana were in danger because they stopped Indra-yajña and Indra became very angry, and he sent very great, powerful cloud and rained over Vṛndāvana incessantly for seven days, so when the inhabitants became very much disturbed, Kṛṣṇa, although He was only seven-years-old boy, He saved them by lifting the Govardhana Hill. So He taught Indradeva, demigod, that «To stop your disturbance is the business of My little finger, that›s all.» [chuckles] So he came down to his knees. These things you›ll find in *Kṛṣṇa* book.

So as *gopī-jana-vallabha,* His only business is how to protect *gopī-jana.* So our Kṛṣṇa consciousness movement is how to become one of the *gopī-jana.* Then Kṛṣṇa will save us from any danger—even by lifting a hill or mountain. Kṛṣṇa is so kind and so powerful. When Kṛṣṇa lifted the hill, He did not practice some *yoga* system. That is God. Although He was a child, He was playing like a child, He was dealing like a child, but when there was need, He was manifesting as God. That is Kṛṣṇa. That is Kṛṣṇa. Not that He has to go and practice some *yoga* system, then He becomes God. No. He's not that type of God, not manufactured God. He's God.

So *gopī-jana-vallabha giri-vara-dhārī.* And as a child, as beloved child of Yaśodā, Yaśodā-nandana... Kṛṣṇa likes to be a child of a devotee. He wants to be chastised from His devotee father and mother. Because everyone worships Him, nobody goes to chastise Him, so He takes pleasure when a devotee chastises Him. That is Kṛṣṇa›s service. If Kṛṣṇa takes pleasure being chastised, so the responsibility is taken by a devotee: «All right, I shall become Your father and chastise You.» When Kṛṣṇa wants to fight, one of His devotee becomes Hiraṇyakaśipu and fights with Him.

So all activities of Kṛṣṇa is with His devotees. He is... There-

fore, to become associate of Kṛṣṇa, to develop Kṛṣṇa consciousness... *Yaśodā-nandana vraja-jana-vallabha..., vraja-jana-rañjana*. His only business is how to satisfy... As *braja-jana's* business is how to satisfy Kṛṣṇa, similarly, Kṛṣṇa›s business is how to satisfy *braja-jana*. This is reciprocation of love.

Yamunā-tīra-vana-cārī. Kṛṣṇa, the Supreme Personality of Godhead, is wandering on the banks of Yamunā to please the *gopīs*, the cowherds boys, the birds, beasts, calves. They are not ordinary birds, beasts, calves or men. They are on the top of self-realization. *Kṛta-puṇya-puñjāḥ* [*SB* 10.12.11]. After many, many lives they got that position, to play with Kṛṣṇa.

So our Kṛṣṇa consciousness movement is so nice that everyone can go to Kṛṣṇaloka and become His associate, as a friend or so many other things—as a servant, as father, as mother. And Kṛṣṇa is agreeable to any one of these proposition. These things are described very nicely in our *Teachings of Lord Caitanya*. So Kṛṣṇa does not go even a step from Vṛndāvana. The original Kṛṣṇa is Vṛndāvana.

That is described in the *Brahma-saṁhitā:*

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambrahma-sevyamānaṁ
govindam ādi-puruṣaṁ [tam ahaṁ bhajāmi]

[*Bs. 5.29*]

Brahmā is accepting the Supreme Personality of Govinda, Kṛṣṇa in Vṛndāvana. *Veṇuṁ kvaṇantam:* «He is engaged in playing flute.»

...aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

[*Bs.* 5.30]

So take advantage of these books, this knowledge, this *prasādam,* this chanting, and be happy and go to Kṛṣṇa. So nice thing.

Advance view for Katha Verses Recited Before Śrī-mad-Bhāgavatam Class

from Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) Canto 2: The Cosmic Manifestation : The First Step in God Realization Invocation, Also appearing in ŚB 1.1.1

ŚB 2.1.Invocation

॥ ॐ नमो भगवते वासुदेवाय ॥

oṁ namo bhagavate vāsudevāya

Synonyms

om — O my Lord; *namaḥ* — my respectful obeisances unto You; *bhagavate* — unto the Personality of Godhead; *vāsudevāya* — unto Lord Kṛṣṇa, the son of Vasudeva.

Translation

O my Lord, the all-pervading Personality of Godhead, I offer my respectful obeisances unto You.

Purport

Vāsudevāya means "to Kṛṣṇa, the son of Vasudeva." Since by chanting the name of Kṛṣṇa, Vāsudeva, one can achieve all the good results of charity, austerity and penances, it is to be understood that by the chanting of this *mantra*, *oṁ namo bhagavate vāsudevāya*, the author or the speaker or any one of the readers of *Śrīmad-Bhāgavatam* is offering respectful obeisances unto the Supreme Lord, Kṛṣṇa, the reservoir of all pleasure. In the First Canto of *Śrīmad-Bhāgavatam,* the principles of creation are described, and thus the First Canto may be called "Creation."

Similarly, in the Second Canto, the postcreation cosmic manifestation is described. The different planetary systems are described in the Second Canto as different parts of the universal body of the Lord. For this reason, the Second Canto may be called "The Cosmic Manifestation." There are ten chapters in the Second Canto, and in these ten chapters the purpose of *Śrīmad-Bhāgavatam* and the different symptoms of this purpose are narrated. The First Chapter describes the glories of chanting, and it hints at the process by which the neophyte devotees may perform meditation on the universal form of the Lord. In the first verse, Śukadeva Gosvāmī replies to the questions of Mahārāja Parīkṣit, who asked him about one's duties at the point of death. Mahārāja Parīkṣit was glad to receive Śukadeva Gosvāmī, and he was proud of being a descendant of Arjuna, the intimate friend of Kṛṣṇa. Personally, he was very humble and meek, but he expressed his gladness that Lord Kṛṣṇa was very kind to his grandfathers, the sons of Pāṇḍu, especially his own grandfather, Arjuna. And because Lord Kṛṣṇa was always pleased with Mahārāja Parīkṣit's family, at the verge of Mahārāja Parīkṣit's death Śukadeva Gosvāmī was sent to help him in the process of self-realization. Mahārāja Parīkṣit was a devotee of Lord Kṛṣṇa from his childhood, so he had natural affection for Kṛṣṇa. Śukadeva Gosvāmī could understand his devotion. Therefore, he welcomed the questions about the King's duty.

Because the King hinted that worship of Lord Kṛṣṇa is the ultimate function of every living entity, Śukadeva Gosvāmī welcomed the suggestion and said, "Because you have raised questions about Kṛṣṇa, your question is most glorious." The translation of the first verse is as follows.

ŚB 1.1.1

॥ ॐ नमो भगवते वासुदेवाय ॥ ।

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्

तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।

तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा

धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥

१.१.१ ॥

oṁ namo bhagavate vāsudevāya
janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

Synonyms

om — O my Lord; *namaḥ* — offering my obeisances; *bhagavate* — unto the Personality of Godhead; *vāsudevāya* — unto Vāsudeva (the son of Vasudeva), or Lord Śrī Kṛṣṇa, the primeval Lord; *janma-ādi* — creation, sustenance and destruction; *asya* — of the manifested universes; *yataḥ* — from whom; *anvayāt* — directly; *itarataḥ* — indirectly; *ca* — and; *artheṣu* — purposes; *abhijñaḥ* — fully cognizant; *sva-*

rāṭ — fully independent; *tene* — imparted; *brahma* — the Vedic knowledge; *hṛdā* — consciousness of the heart; *yaḥ* — one who; *ādi-kavaye* — unto the original created being; *muhyanti* — are illusioned; *yat* — about whom; *sūrayaḥ* — great sages and demigods; *tejaḥ* — fire; *vāri* — water; *mṛdām* — earth; *yathā* — as much as; *vinimayaḥ* — action and reaction; *yatra* — whereupon; *tri-sargaḥ* — three modes of creation, creative faculties; *amṛṣā* — almost factual; *dhāmnā* — along with all transcendental paraphernalia; *svena* — self-sufficiently; *sadā*— always; *nirasta* — negation by absence; *kuhakam* — illusion; *satyam* — truth; *param* — absolute; *dhīmahi* — I do meditate upon.

Translation

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

Purport

Obeisances unto the Personality of Godhead Vāsudeva directly indicate Lord Śrī Kṛṣṇa, who is the divine son of Vasudeva and

Devakī. This fact will be more explicitly explained in the text of this work. Śrī Vyāsadeva asserts herein that Śrī Kṛṣṇa is the original Personality of Godhead, and all others are His direct or indirect plenary portions or portions of the portion. Śrīla Jīva Gosvāmī has even more explicitly explained the subject matter in his *Kṛṣṇa-sandarbha.* And Brahmā, the original living being, has explained the subject of Śrī Kṛṣṇa substantially in his treatise named *Brahma-saṁhitā.* In an *Upaniṣad* in the *Sāma-veda,* it is also stated that Lord Śrī Kṛṣṇa is the divine son of Devakī. Therefore, in this prayer, the first proposition holds that Lord Śrī Kṛṣṇa is the primeval Lord, and if any transcendental nomenclature is to be understood as belonging to the Absolute Personality of Godhead, it must be the name indicated by the word Kṛṣṇa, which means the all-attractive. In *Bhagavad-gītā,* in many places, the Lord asserts Himself to be the original Personality of Godhead, and this is confirmed by Arjuna, and also by great sages like Nārada, Vyāsa, and many others. In the *Padma Purāṇa,* it is also stated that out of the innumerable names of the Lord, the name of Kṛṣṇa is the principal one. Vāsudeva indicates the plenary portion of the Personality of Godhead, and all the different forms of the Lord, being identical with Vāsudeva, are indicated in this text. The name Vāsudeva particularly indicates the divine son of Vasudeva and Devakī. Śrī Kṛṣṇa is always meditated upon by the *paramahaṁsas,* who are the perfected ones among those in the renounced order of life.

Vāsudeva, or Lord Śrī Kṛṣṇa, is the cause of all causes. Everything that exists emanates from the Lord. How this is so is explained in later chapters of this work. This work is described by Mahāprabhu Śrī Caitanya as the spotless *Purāṇa*because it contains the transcendental narration of the Personality of Godhead, Śrī Kṛṣṇa. The history of the *Śrīmad-Bhāgavatam* is also very glorious. It was compiled by Śrī Vyāsadeva after he had attained maturity in transcendental knowledge. He wrote this under the instructions of Śrī Nāradajī, his spiritual master. Vyāsadeva compiled all Vedic

literatures, containing the four divisions of the *Vedas,* the *Vedānta-sūtras* (or the *Brahma-sūtras*), the *Purāṇas,* the *Mahābhārata,* and so on. But nevertheless he was not satisfied. His dissatisfaction was observed by his spiritual master, and thus Nārada advised him to write on the transcendental activities of Lord Śrī Kṛṣṇa. These transcendental activities are described specifically in the Tenth Canto of this work. But, in order to reach to the very substance, one must proceed gradually by developing knowledge of the categories.

It is natural that a philosophical mind wants to know about the origin of the creation. At night he sees the stars in the sky, and he naturally speculates about their inhabitants. Such inquiries are natural for man because man has a developed consciousness which is higher than that of the animals. The author of *Śrīmad-Bhāgavatam* gives a direct answer to such inquiries. He says that the Lord Śrī Kṛṣṇa is the origin of all creations. He is not only the creator of the universe, but the destroyer as well. The manifested cosmic nature is created at a certain period by the will of the Lord. It is maintained for some time, and then it is annihilated by His will. Therefore, the supreme will is behind all cosmic activities. Of course, there are atheists of various categories who do not believe in a creator, but that is due to a poor fund of knowledge. The modern scientist, for example, has created space satellites, and by some arrangement or other, these satellites are thrown into outer space to fly for some time at the control of the scientist who is far away. Similarly, all the universes with innumerable stars and planets are controlled by the intelligence of the Personality of Godhead.

In Vedic literatures, it is said that the Absolute Truth, Personality of Godhead, is the chief amongst all living personalities. All living beings, beginning from the first created being, Brahmā, down to the smallest ant, are individual living beings. And above Brahmā, there are even other living beings with individual capacities, and the

Personality of Godhead is also a similar living being. And He is an individual as are the other living beings. But the Supreme Lord, or the supreme living being, has the greatest intelligence, and He possesses supermost inconceivable energies of all different varieties. If a man's brain can produce a space satellite, one can very easily imagine how brains higher than man can produce similarly wonderful things which are far superior. The reasonable person will easily accept this argument, but there are stubborn atheists who would never agree. Śrīla Vyāsadeva, however, at once accepts the supreme intelligence as the *parameśvara.* He offers his respectful obeisances unto the supreme intelligence addressed as the *para* or the *parameśvara* or the Supreme Personality of Godhead. And that *parameśvara* is Śrī Kṛṣṇa, as admitted in *Bhagavad-gītā*and other scriptures delivered by Śrī Vyāsadeva and specifically in this *Śrīmad-Bhāgavatam.* In *Bhagavad-gītā,* the Lord says that there is no other *para-tattva* (*summum bonum*) than Himself. Therefore, Śrī Vyāsadeva at once worships the *para-tattva,* Śrī Kṛṣṇa, whose transcendental activities are described in the Tenth Canto.

Unscrupulous persons go immediately to the Tenth Canto and especially to the five chapters which describe the Lord's *rāsa* dance. This portion of the *Śrīmad-Bhāgavatam* is the most confidential part of this great literature. Unless one is thoroughly accomplished in the transcendental knowledge of the Lord, one is sure to misunderstand the Lord's worshipable transcendental pastimes called *rāsa* dance and His love affairs with the *gopīs.* This subject matter is highly spiritual, and only the liberated persons who have gradually attained to the stage of *paramahaṁsa* can transcendentally relish this *rāsa* dance. Śrīla Vyāsadeva therefore gives the reader the chance to gradually develop spiritual realization before actually relishing the essence of the pastimes of the Lord. Therefore, he purposely invokes a Gāyatrī *mantra, dhīmahi.* This Gāyatrī *mantra* is meant for spiritually advanced people. When one is successful in chanting the Gāyatrī *mantra,* he

can enter into the transcendental position of the Lord. One must therefore acquire brahminical qualities or be perfectly situated in the quality of goodness in order to chant the Gāyatrī *mantra* successfully and then attain to the stage of transcendentally realizing the Lord, His name, His fame, His qualities and so on.

Śrīmad-Bhāgavatam is the narration of the *svarūpa* of the Lord manifested by His internal potency, and this potency is distinguished from the external potency which has manifested the cosmic world, which is within our experience. Śrīla Vyāsadeva makes a clear distinction between the two in this *śloka.* Śrī Vyāsadeva says herein that the manifested internal potency is real, whereas the external manifested energy in the form of material existence is only temporary and illusory like the mirage in the desert. In the desert mirage there is no actual water. There is only the appearance of water. Real water is somewhere else. The manifested cosmic creation appears as reality. But reality, of which this is but a shadow, is in the spiritual world. Absolute Truth is in the spiritual sky, not the material sky. In the material sky everything is relative truth. That is to say, one truth depends on something else. This cosmic creation results from interaction of the three modes of nature, and the temporary manifestations are so created as to present an illusion of reality to the bewildered mind of the conditioned soul, who appears in so many species of life, including the higher demigods, like Brahmā, Indra, Candra, and so on. In actuality, there is no reality in the manifested world. There appears to be reality, however, because of the true reality which exists in the spiritual world, where the Personality of Godhead eternally exists with His transcendental paraphernalia.

The chief engineer of a complicated construction does not personally take part in the construction, but he knows every nook and corner because everything is done under his direction. He knows everything about the construction, both directly and indirectly. Similarly, the Personality of Godhead, who is the supreme engineer

of this cosmic creation, knows every nook and corner, although affairs are being carried out by demigods. Beginning from Brahmā down to the insignificant ant, no one is independent in the material creation. The hand of the Lord is seen everywhere. All material elements as well as all spiritual sparks emanate from Him only. And whatever is created in this material world is but the interaction of two energies, the material and the spiritual, which emanate from the Absolute Truth, the Personality of Godhead, Śrī Kṛṣṇa. A chemist can manufacture water in the chemical laboratory by mixing hydrogen and oxygen. But, in reality, the living entity works in the laboratory under the direction of the Supreme Lord. And the materials with which he works are also supplied by the Lord. The Lord knows everything directly and indirectly, and He is cognizant of all minute details, and He is fully independent. He is compared to a mine of gold, and the cosmic creations in so many different forms are compared to objects made from the gold, such as gold rings, necklaces and so on. The gold ring and the gold necklace are qualitatively one with the gold in the mine, but quantitatively the gold in the mine is different. Therefore, the Absolute Truth is simultaneously one and different. Nothing is absolutely equal with the Absolute Truth, but at the same time, nothing is independent of the Absolute Truth.

Conditioned souls, beginning from Brahmā, who engineers the entire universe, down to the insignificant ant, are all creating, but none of them is independent of the Supreme Lord. The materialist wrongly thinks that there is no creator other than his own self. This is called *māyā,* or illusion. Because of his poor fund of knowledge, the materialist cannot see beyond the purview of his imperfect senses, and thus he thinks that matter automatically takes its own shape without the aid of a superior intelligence. This is refuted in this *śloka* by Śrīla Vyāsadeva: "Since the complete whole or the Absolute Truth is the source of everything, nothing can be independent of the body of the Absolute Truth." Whatever happens to the body quickly becomes known to the embodied.

Similarly, the creation is the body of the absolute whole. Therefore, the Absolute knows everything directly and indirectly that happens in the creation.

In the *śruti-mantra,* it is also stated that the absolute whole or Brahman is the ultimate source of everything. Everything emanates from Him, and everything is maintained by Him. And at the end, everything enters into Him. That is the law of nature. In the *smṛti-mantra,* the same is confirmed. It is said that the source from which everything emanates at the beginning of Brahmā's millennium, and the reservoir to which everything ultimately enters, is the Absolute Truth, or Brahman. Material scientists take it for granted that the ultimate source of the planetary system is the sun, but they are unable to explain the source of the sun. Herein, the ultimate source is explained. According to the Vedic literatures, Brahmā, who may be compared to the sun, is not the ultimate creator. It is stated in this *śloka* that Brahmā was taught Vedic knowledge by the Personality of Godhead. One may argue that Brahmā, being the original living being, could not be inspired because there was no other being living at that time. Herein it is stated that the Supreme Lord inspired the secondary creator, Brahmā, in order that Brahmā could carry out his creative functions. So, the supreme intelligence behind all creations is the Absolute Godhead, Śrī Kṛṣṇa. In *Bhagavad-gītā,* Lord Śrī Kṛṣṇa states that it is He only who superintends the creative energy, *prakṛti,* which constitutes the totality of matter. Therefore, Śrī Vyāsadeva does not worship Brahmā, but the Supreme Lord, who guides Brahmā in his creative activities. In this *śloka,* the particular words *abhijñaḥ* and *svarāṭ* are significant. These two words distinguish the Supreme Lord from all the other living entities. No other living entity is either *abhijñaḥ* or *svarāṭ.* That is, no one is either fully cognizant or fully independent. Even Brahmā has to meditate upon the Supreme Lord in order to create. Then what to speak of great scientists like Einstein ! The brains of such a scientist are certainly not the products of any human being.

Scientists cannot manufacture such a brain, and what to speak of foolish atheists who defy the authority of the Lord? Even Māyāvādī impersonalists who flatter themselves that they can become one with the Lord are neither *abhijñaḥ* nor *svarāṭ*. Such impersonalists undergo severe austerities to acquire knowledge to become one with the Lord. But ultimately they become dependent on some rich disciple who supplies them with money to build monasteries and temples. Atheists like Rāvaṇa or Hiraṇyakaśipu had to undergo severe penances before they could flout the authority of the Lord. But ultimately, they were rendered helpless and could not save themselves when the Lord appeared before them as cruel death. This is also the case with the modern atheists who also dare to flout the authority of the Lord. Such atheists will be dealt with similarly, for history repeats itself. Whenever men neglect the authority of the Lord, nature and her laws are there to penalize them. This is confirmed in *Bhagavad-gītā* (Bg. 4.7) in the well-known verse *yadā yadā hi dharmasya glāniḥ*. "Whenever there is a decline of *dharma* and a rise of *adharma,* O Arjuna, then I incarnate Myself."

That the Supreme Lord is all-perfect is confirmed in all *śruti-mantras*. It is said in the *śruti-mantras* that the all-perfect Lord threw a glance over matter and thus created all living beings. The living beings are parts and parcels of the Lord, and He impregnates the vast material creation with seeds of spiritual sparks, and thus the creative energies are set in motion to enact so many wonderful creations. An atheist may argue that God is no more expert than a watchmaker, but of course God is greater because He can create machines in duplicate male and female forms. The male and female forms of different types of machineries go on producing innumerable similar machines without God's further attention. If a man could manufacture such a set of machines that could produce other machines without his attention, then he could approach the intelligence of God. But that is not possible, for each machine has to be handled individually. Therefore, no one can create as well as God. Another name for God is *asamordhva,* which means that no

one is equal to or greater than Him. *Paraṁ satyam,* or the Supreme Truth, is He who has no equal or superior. This is confirmed in the *śruti-mantras.* It is said that before the creation of the material universe there existed the Lord only, who is master of everyone. That Lord instructed Brahmā in Vedic knowledge. That Lord has to be obeyed in all respects. Anyone who wants to get rid of the material entanglement must surrender unto Him. This is also confirmed in *Bhagavad-gītā.*

Unless one surrenders unto the lotus feet of the Supreme Lord, it is certain that he will be bewildered. When an intelligent man surrenders unto the lotus feet of Kṛṣṇa and knows completely that Kṛṣṇa is the cause of all causes, as confirmed in *Bhagavad-gītā,* then only can such an intelligent man become a *mahātmā,* or great soul. But such a great soul is rarely seen. Only the *mahātmās* can understand that the Supreme Lord is the primeval cause of all creations. He is *parama* or ultimate truth because all other truths are relative to Him. He is omniscient. For Him, there is no illusion.

Some Māyāvādī scholars argue that *Śrīmad-Bhāgavatam* was not compiled by Śrī Vyāsadeva. And some of them suggest that this book is a modern creation written by someone named Vopadeva. In order to refute such meaningless arguments, Śrī Śrīdhara Svāmī points out that there is reference to the *Bhāgavatam* in many of the oldest *Purāṇas.* This first *śloka* of the *Bhāgavatam* begins with the Gāyatrī *mantra.* There is reference to this in the *Matsya Purāṇa,* which is the oldest *Purāṇa.* In that *Purāṇa,* it is said with reference to the Gāyatrī *mantra* in the *Bhāgavatam* that there are many narrations of spiritual instructions beginning with the Gāyatrī *mantra.* And there is the history of Vṛtrāsura. Anyone who makes a gift of this great work on a full moon day attains to the highest perfection of life by returning to Godhead. There is reference to the *Bhāgavatam* in other *Purāṇas* also, where it is clearly stated that this work was finished in twelve cantos, which

include eighteen thousand *ślokas*. In the *Padma Purāṇa* also there is reference to the *Bhāgavatam* in a conversation between Gautama and Mahārāja Ambarīṣa. The king was advised therein to read regularly *Śrīmad-Bhāgavatam* if he desired liberation from material bondage. Under the circumstances, there is no doubt about the authority of the *Bhāgavatam*. Within the past five hundred years, many erudite scholars and *ācāryas* like Jīva Gosvāmī, Sanātana Gosvāmī, Viśvanātha Cakravartī, Vallabhācārya, and many other distinguished scholars even after the time of Lord Caitanya made elaborate commentaries on the *Bhāgavatam*. And the serious student would do well to attempt to go through them to better relish the transcendental messages.

Śrīla Viśvanātha Cakravartī Ṭhākura specifically deals with the original and pure sex psychology (*ādi-rasa*), devoid of all mundane inebriety. *The whole material creation is moving under the principle of sex life.* In modern civilization, sex life is the focal point for all activities. Wherever one turns his face, he sees sex life predominant. Therefore, sex life is not unreal. Its reality is experienced in the spiritual world. The material sex life is but a perverted reflection of the original fact. The original fact is in the Absolute Truth, and thus the Absolute Truth cannot be impersonal. It is not possible to be impersonal and contain pure sex life. Consequently, the impersonalist philosophers have given indirect impetus to the abominable mundane sex life because they have overstressed the impersonality of the ultimate truth. Consequently, man without information of the actual spiritual form of sex has accepted perverted material sex life as the all in all. There is a distinction between sex life in the diseased material condition and spiritual sex life.

This *Śrīmad-Bhāgavatam* will gradually elevate the unbiased reader to the highest perfectional stage of transcendence. It will enable him to transcend the three modes of material activities: fruitive actions, speculative philosophy, and worship of functional deities

as inculcated in Vedic verses.

From Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) Canto 1: Creation, chapter two Divinity and Divine Service 1.2.4:

ŚB 1.2.4

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ १.२.४ ॥

nārāyaṇaṁ namaskṛtya
naraṁ caiva narottamam
devīṁ sarasvatīṁ vyāsaṁ
tato jayam udīrayet

Synonyms

nārāyaṇam — the Personality of Godhead; *namaḥ-kṛtya* — after offering respectful obeisances; *naram ca eva* — and Nārāyaṇa Ṛṣi; *nara-uttamam* — the supermost human being; *devīm* — the goddess; *sarasvatīm* — the mistress of learning; *vyāsam* — Vyāsadeva; *tataḥ* — thereafter; *jayam* — all that is meant for conquering; *udīrayet* — be announced.

Translation

Before reciting this Śrīmad-Bhāgavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

Purport

All the Vedic literatures and the *Purāṇas* are meant for conquering

the darkest region of material existence. The living being is in the state of forgetfulness of his relation with God due to his being overly attracted to material sense gratification from time immemorial. His struggle for existence in the material world is perpetual, and it is not possible for him to get out of it by making plans. If he at all wants to conquer this perpetual struggle for existence, he must reestablish his eternal relation with God. And one who wants to adopt such remedial measures must take shelter of literatures such as the *Vedas* and the *Purāṇas.* Foolish people say that the *Purāṇas* have no connection with the *Vedas.*However, the *Purāṇas* are supplementary explanations of the *Vedas* intended for different types of men. All men are not equal. There are men who are conducted by the mode of goodness, others who are under the mode of passion and others who are under the mode of ignorance. The *Purāṇas* are so divided that any class of men can take advantage of them and gradually regain their lost position and get out of the hard struggle for existence. Śrīla Sūta Gosvāmī shows the way of chanting the *Purāṇas.* This may be followed by persons who aspire to be preachers of the Vedic literatures and the *Purāṇas. Śrīmad-Bhāgavatam* is the spotless *Purāṇa,* and it is especially meant for them who desire to get out of the material entanglement permanently.

From Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) Canto 1: Creation, chapter two Divinity and Divine Service 1.2.18

ŚB 1.2.18

नष्टप्रायेष्वभद्रेषु नित्यं भागवतसेवया

भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी ॥ १.२.१८ ॥

naṣṭa-prāyeṣv abhadreṣu

nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

Synonyms

naṣṭa — destroyed; *prāyeṣu* — almost to nil; *abhadreṣu* — all that is inauspicious; *nityam* — regularly; *bhāgavata* — *Śrīmad-Bhāgavatam,* or the pure devotee; *sevayā* — by serving; *bhagavati* — unto the Personality of Godhead; *uttama* — transcendental; *śloke* — prayers; *bhaktiḥ* — loving service; *bhavati* — comes into being; *naiṣṭhikī* — irrevocable.

Translation

By regular attendance in classes on the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

Purport

Here is the remedy for eliminating all inauspicious things within the heart, which are considered to be obstacles in the path of self-realization. The remedy is the association of the *Bhāgavatas.* There are two types of *Bhāgavatas,* namely the book *Bhāgavata* and the devotee *Bhāgavata.* Both the *Bhāgavatas* are competent remedies, and both of them or either of them can be good enough to eliminate the obstacles. A devotee *Bhāgavata* is as good as the book *Bhāgavata* because the devotee *Bhāgavata* leads his life in terms of the book *Bhāgavata* and the book *Bhāgavata* is full of information about the Personality of Godhead and His pure devotees, who are also *Bhāgavatas. Bhāgavata* book and person are identical.

The devotee *Bhāgavata* is a direct representative of Bhagavān, the Personality of Godhead. So by pleasing the devotee *Bhāga-*

vata one can receive the benefit of the book *Bhāgavata.* Human reason fails to understand how by serving the devotee *Bhāgavata* or the book *Bhāgavata* one gets gradual promotion on the path of devotion. But actually these are facts explained by Śrīla Nāradadeva, who happened to be a maidservant's son in his previous life. The maidservant was engaged in the menial service of the sages, and thus he also came into contact with them. And simply by associating with them and accepting the remnants of foodstuff left by the sages, the son of the maidservant got the chance to become the great devotee and personality Śrīla Nāradadeva. These are the miraculous effects of the association of *Bhāgavatas.* And to understand these effects practically, it should be noted that by such sincere association of the *Bhāgavatas* one is sure to receive transcendental knowledge very easily, with the result that he becomes fixed in the devotional service of the Lord. The more progress is made in devotional service under the guidance of the *Bhāgavatas,* the more one becomes fixed in the transcendental loving service of the Lord. The messages of the book *Bhāgavata,* therefore, have to be received from the devotee *Bhāgavata,* and the combination of these two *Bhāgavatas* will help the neophyte devotee to make progress on and on.

From Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) Canto 1: Creation chapter eight: Prayers by Queen Kuntī and Parīkṣit Saved 1.8.21

ŚB 1.8.21

कृष्णाय वासुदेवाय देवकीनन्दनाय च

नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥ १.८.२१ ॥

kṛṣṇāya vāsudevāya
devakī-nandanāya ca

nanda-gopa-kumārāya
govindāya namo namaḥ

Synonyms

kṛṣṇāya — the Supreme Lord; *vāsudevāya* — unto the son of Vasudeva; *devakī-nandanāya* — unto the son of Devakī; *ca* — and; *nanda-gopa* — Nanda and the cowherd men; *kumārāya* — unto their son; *govindāya* — unto the Personality of Godhead, who enlivens the cows and the senses; *namaḥ* — respectful obeisances; *namaḥ* — obeisances.

Translation

Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses.

Purport

The Lord, being thus unapproachable by any material assets, out of unbounded and causeless mercy descends to the earth as He is in order to show His special mercy upon His unalloyed devotees and to diminish the upsurges of the demoniac persons. Queen Kuntī specifically adores the incarnation or descent of Lord Kṛṣṇa above all other incarnations because in this particular incarnation He is more approachable. In the Rāma incarnation He remained a king's son from His very childhood, but in the incarnation of Kṛṣṇa, although He was the son of a king, He at once left the shelter of His real father and mother (King Vasudeva and Queen Devakī) just after His appearance and went to the lap of Yaśodāmāyī to play the part of an ordinary cowherd boy in the blessed Vrajabhūmi, which is very sanctified because of His childhood pastimes. Therefore Lord Kṛṣṇa is more merciful than Lord Rāma. He was undoubtedly very kind to Kuntī's brother Vasudeva and the family. Had He not become the son of Vasudeva and Devakī, Queen Kuntī

could not claim Him to be her nephew and thus address Kṛṣṇa in parental affection. But Nanda and Yaśodā are more fortunate because they could relish the Lord's childhood pastimes, which are more attractive than all other pastimes. There is no parallel to His childhood pastimes as exhibited at Vrajabhūmi, which are replicas of His eternal affairs in the original Kṛṣṇaloka, described as the *cintāmaṇi-dhāma* in the *Brahma-saṁhitā*. Lord Śrī Kṛṣṇa descended Himself at Vrajabhūmi with all His transcendental entourage and paraphernalia. Śrī Caitanya Mahāprabhu therefore confirmed that no one is as fortunate as the residents of Vrajabhūmi, and specifically the cowherd girls, who dedicated their everything for the satisfaction of the Lord. His pastimes with Nanda and Yaśodā and His pastimes with the cowherd men and especially with the cowherd boys and the cows have caused Him to be known as Govinda. Lord Kṛṣṇa as Govinda is more inclined to the *brāhmaṇas*and the cows, indicating thereby that human prosperity depends more on these two items, namely brahminical culture and cow protection. Lord Kṛṣṇa is never satisfied where these are lacking.

From Bhagavad-gītā As It Is Introduction

श्री गुरु प्रणाम

ॐ अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया

चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः

Śrī Guru Praṇāma

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

Translation

I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.

श्री रूप प्रणाम

श्रीचैतन्यमनोऽभीष्टं स्थापितं येन भूतले
स्वयं रूपः कदा मह्यं ददाति स्वपदान्तिकम्

Śrī Rūpa Praṇāma

śrī-caitanya-mano-›bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

Translation

When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

मङ्गलाचरण

वन्देऽहं श्रीगुरोः श्रीयुतपदकमलं श्रीगुरुन्वैष्णवांश्च
श्रीरूपं साग्रजातं सहगणरघुनाथान्वितं तं स जीवम्
साद्वैतं सावधूतं परिजनसहितं कृष्णचैतन्यदेवं
श्रीराधाकृष्णपादान्सहगणललिता श्रीविशाखान्वितांश्च

Maṅgalācaraṇa

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

Translation

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Advaita Acārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the gopīs, headed by Lalitā and Viśākhā.

Purport

Śrīla Prabhupāda (Jan. 1969 ,8 Los Angeles): *Vande 'ham* means "I am offering my respectful obeisances." *Vande.* V-a-n-d-e. *Vande* means "offering my respectful obeisances." *Aham. Aham* means "I." *Vande 'ham śrī-gurūn:* all the *gurus,* or spiritual masters. The offering of respect direct to the spiritual master means offering respects to all the previous *ācāryas. Gurūn* means plural number. All the *ācāryas. T*hey are not different from one another. Because they are coming in the disciplic succession from the original spiritual master and they have no different views, therefore, although they are many, they are one.

Vande 'ham śrī-gurūn śrī-yuta-pada-kamalam. Śrī-yuta means "with all glories, with all opulence." *Pada-kamala:* "lotus feet." Offering of respect to the superior begins from the feet, and blessing begins from the head. That is the system. The disciple offers his respect by touching the lotus feet of the spiritual master, and the spiritual master blesses the disciple by touching his head. Therefore it is said, "I offer my respectful obeisances unto the lotus feet of all the *ācāryas.*" *Śrī-yuga-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca. Gurūn* means spiritual master, and *vaiṣṇavāṁś ca* means all their followers, devotees of Lord.

Spiritual master means they must have many followers. They are all Vaiṣṇavas. They are called *prabhus,* and the spiritual master is called *prabhupāda,* because on his lotus feet there are many *prabhus. Pada* means lotus foot. So all these Vaiṣṇavas, they are all *prabhus.* So they are also offered respectful... Not that the spiritual master alone, but along with his associates. And these associates are all Vaiṣṇavas, his disciples. They are also devotees of the Lord; therefore they should also be offered respectful obeisances. This is the process.

Then *śrī-rūpam.* The spiritual master is descending from the six

Gosvāmīs. Out of the six Gosvāmīs, Śrī Rūpa Gosvāmī and his elder brother Sanātana Gosvāmī are heading the list. *Śrī-rūpaṁ sāgrajātam. Agrajātam* means his elder brother..., eldest brother. *Śrī-rupaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitam.* They are also associated with other Gosvāmīs, two Raghunātha, *raghunāthān,* plural number. There were Raghunātha dāsa Gosvāmī and Raghunātha Bhaṭṭa Gosvāmī. Then Śrī Jīva Gosvāmī.

So all they are offered respected obeisances one after another. And after finishing respectful obeisances to the spiritual master and the Gosvāmīs, then we approach Lord Caitanya. Lord Caitanya is also approached with His associates. [break] *Sāvadhūtam, sādvaitam. Sa* means "with." Advaita, Advaita Gosāi. And *avadhūta* means Nityānanda. So with Advaita and with Nityānanda, the offering goes to the Lord, Śrī Caitanya Mahāprabhu.

So after finishing all these obeisances one after another, according to the system, then *śrī-rādhā-kṛṣṇa-pādān,* then we approach Rādhā and Kṛṣṇa. Rādhā-Kṛṣṇa is also associate. Kṛṣṇa is associated with Rādhārāṇī, and He is associated with Her immediate companions like Lalitā, Viśākhā and others.

So this is the process of offering respectful obeisances to the Deity. We cannot approach Rādhā-Kṛṣṇa directly. We have to approach through the spiritual master, through the Gosvāmīs, through the associates of Lord Caitanya. Then we approach Rādhā, then Kṛṣṇa. If one approaches Kṛṣṇa through this channel of disciplic succession, his efforts becomes successful. Otherwise, if he wants to approach Kṛṣṇa directly, it will be futile endeavor. [end]

CC Antya 2.1

বন্দেঽহং শ্রীগুরোঃ শ্রীযুতপদকমলং শ্রীগুরূন্বৈষ্ণবাংশ্চ

শ্রীরূপং সাগ্রজাতং সহগণরঘুনাথান্বিতং তং স জীবম্।

সাদ্বৈতং সাবধূতং পরিজনসহিতং কৃষ্ণচৈতন্যদেবং

শ্রীরাধাকৃষ্ণপাদান্সহগণললিতাশ্রীবিশাখান্বিতাংশ্চ ॥ ১ ॥

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-
gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

Synonyms

vande — offer my respectful obeisances; *aham* — I; *śrī-guroḥ* — of my initiating spiritual master or instructing spiritual master; *śrī-yuta-pada-kamalam* — unto the opulent lotus feet; *śrī-gurūn* — unto the spiritual masters in the *paramparā*system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; *vaiṣṇavān* — unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very start of the creation; *ca* — and; *śrī-rūpam* — unto Śrīla Rūpa Gosvāmī; *sa-agra-jātam* — with his elder brother, Śrī Sanātana Gosvāmī; *saha-gaṇa-raghunātha-anvitam* — with Raghunātha dāsa Gosvāmī and his associates; *tam* — unto him; *sa-jīvam* — with Jīva Gosvāmī; *sa-advaitam* — with Advaita Ācārya; *sa-avadhūtam* — with Nityānanda Prabhu; *parijana-sahitam* — and with Śrīvāsa Ṭhākura and all the other devotees; *kṛṣṇa-caitanya-devam* — unto Lord Śrī Caitanya Mahāprabhu; *śrī-rādhā-kṛṣṇa-pādān* — unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; *saha-gaṇa* — with associates; *lalitā-śrī-viśākhā-anvitān* — accompanied by Lalitā and Śrī Viśākhā; *ca* — also.

Translation

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī

Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

CC Antya 3.1

বন্দেঽহং শ্রীগুরোঃ শ্রীযুতপদকমলং শ্রীগুরূন্বৈষ্ণবাংশ্চ

শ্রীরূপং সাগ্রজাতং সহগণরঘুনাথান্বিতং তং স জীবম্।

সাদ্বৈতং সাবধূতং পরিজনসহিতং কৃষ্ণচৈতন্যদেবং

শ্রীরাধাকৃষ্ণপাদান্সহগণললিতাশ্রীবিশাখান্বিতাংশ্চ ॥ ১ ॥

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-
gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

Synonyms

vande — offer my respectful obeisances; *aham* — I; *śrī-guroḥ* — of my spiritual master; *śrī-yuta-pada-kamalam* — unto the opulent lotus feet; *śrī-gurūn* — unto the spiritual masters in the *paramparā* system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; *vaiṣṇavān* — unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very point of creation; *ca* — and; *śrī-rūpam* — unto Śrīla Rūpa Gosvāmī; *sa-agra-jātam* — with his elder brother, Śrī Sanātana Gosvāmī; *saha-gaṇa* — with associates; *raghunātha-anvitam* — with Raghunātha dāsa Gosvāmī; *tam* — unto him; *sa-jīvam* — with Jīva

Gosvāmī; *sa-advaitam* — with Advaita Ācārya; *sa-avadhūtam* — with Nityānanda Prabhu; *parijana-sahitam* — and with Śrīvāsa Ṭhākura and all the other devotees; *kṛṣṇa-caitanya-devam* — unto Lord Śrī Caitanya Mahāprabhu; *śrī rādhā-kṛṣṇa-pādān* — unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; *saha-gaṇa* — with Their associates; *lalitā-śrī-viśākhā-anvitān* — accompanied by Lalitā and Śrī Viśākhā; *ca* — also.

Translation

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service, unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, as well as all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa and Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

श्री कृष्ण प्रणाम

हे कृष्ण करुणासिन्धो दीनबन्धो जगत्पते

गोपेश गोपिकाकान्त राधाकान्त नमोऽस्तु ते

Śrī Kṛṣṇa Praṇāma

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

Translation

O my dear Kṛṣṇa, O ocean of mercy, O friend of the distressed and the source of creation, O master of the cowherd men and the lover of the gopīs, especially Rādhārāṇī, I offer my respectful obeisances unto You.

श्री राधा प्रणाम

तप्तकाञ्चनगौराङ्गि राधे वृन्दावनेश्वरि
वृषभानुसुते देवी प्रणमामि हरिप्रिये

Śrī Rādhā Praṇāma

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devī praṇamāmi hari-priye

Translation

I offer my respects to Rādhārāṇī, whose bodily complexion is

like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.

श्री वैष्णव प्रणाम

वाञ्छाकल्पतरुभ्यश्च कृपासिन्धुभ्य एव च
पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः

Śrī Vaiṣṇava Praṇāma

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

Translation

I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.

पञ्चतत्त्व महामन्त्र

(जय) श्रीकृष्णचैतन्य प्रभु नित्यानन्द

श्रीअद्वैत गदाधर श्रीवासादिगौरभक्तवृन्द

Pañca-tattva Mahā-mantra

(jaya) śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

Translation

Śrī Caitanya Mahāprabhu is always accompanied by Hisplenar y expansion Śrī Nityānanda Prabhu, His incarnation Śrī Advait a Prabhu, His internal potency ŚrīGadādhara Prabhu and His m arginal potency Śrīvāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead.

Purport

One should know that Śrī Caitanya Mahāprabhu is always accompanied by these other *tattvas*. Therefore our obeisances to Śrī Caitanya Mahāprabhu are complete when we say *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. As preachers of the Kṛṣṇa consciousness movement, we first offer our obeisances to Śrī Caitanya Mahāprab hu by chanting this Pañca-tattva *mantra;* then we say Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are ten offenses in the chanting of the Hare Kṛṣṇa *mahā-mantra*, but these are not considered in the chanting of the Pañca-tattva *mantra,* namely, *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. Śrī Caitanya Mahāprabhu is known

as *mahā-vadānyāvatāra,* the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the *mahā-mantra* (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), we must first take shelter of Śrī Caitanya Mahāprabhu, learn the Pañca-tattva *mahā-mantra,* and then chant the Hare Kṛṣṇa *mahā-mantra.* That will be very effective.

Taking advantage of Śrī Caitanya Mahāprabhu, many unscrupulous devotees manufacture a *mahā-mantra* of their own. Sometimes they sing *bhaja nitāi gaura rādhe śyāma hare kṛṣṇa hare rāma* or *śrī-kṛṣṇa-caitanya prabhu-nityānanda hare kṛṣṇa hare rāma śrī-rādhe govinda.* Actually, however, one should chant the names of the full Pañca-tattva (*śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*) and then the sixteen words Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. But these unscrupulous, less intelligent men confuse the entire process. Of course, since they are also devotees they can express their feelings in that way, but the method prescribed by Śrī Caitanya Mahāprabhu's pure devotees is to first chant the full Pañca-tattva *mantra*and then chant the *mahā-mantra* — Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

(Translation & Purport for the Pañca-tattva Mahā-mantra comes from CC Ādi 7.4 Purport)

हरे कृष्ण महामन्त्र

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे

हरे राम हरे राम राम राम हरे हरे

Hare Kṛṣṇa Mahā-mantra

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Translation

The word Harā is the form of addressing the energy of the Lord, and the words Kṛṣṇa and Rāma are forms of addressing the Lord Himself. Both Kṛṣṇa and Rāma mean "the supreme pleasure," and Harā is the supreme pleasure energy of the Lord, changed to Hare in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

Thus ends Śrī Śrī Rādhā-Śyāmasundara Song Book volume 1.